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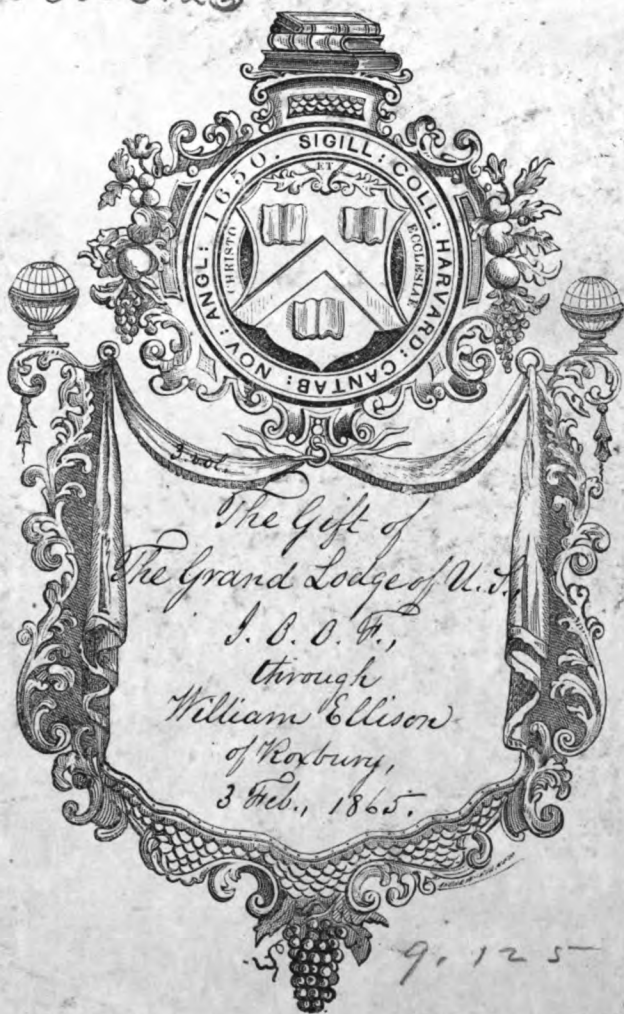
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49.62

Soc 6503.25





J. O. O. J.

R. W. GRAND LODGE UNITED STATES.

SEPTEMBER SESSION, 1864, HELD AT BOSTON, MASS.

Among other proceedings, the following was had :

“ On motion of P. G. Sire Ellison, of Massachusetts, resolved unanimously, that a copy of the Journal of the R. W. Grand Lodge, and also copies of such other publications, relating to the history and progress of our institution, as may be in the possession of the Grand Lodge, be presented to Harvard University.”

Attest,

Attest,  Cor. Sec.

Presented accordingly, this first day of November,
1864, by the hands of P. G. Sire Wm. Ellison.

In Reply Cor. Sec.



R. NEILSON, P. G. M. PRINTER.

See 6503.25

1865, Feb. 3.
Gift of
the Grand Lodge of the U.S.
of the F.C.C. &
James W. T. T. T., of Maryland
Grand Secretary,
through
William T. T., of S. T. T.

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THE COVENANT

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No. 1.

SECRET SOCIETIES.

BY FRANCIS HATHORN DAVIDGE, OF BALTIMORE, MD.

THE present would seem to be the age of excitements; and among the many which have been conjured up for the advancement of public and private purposes, few have obtained wider circulation in this country than the outcry against Masonry and secret societies in general. However plausible some of the arguments advanced by the opponents of these associations may be, it will, as we conceive, only require a little examination and reflection to be convinced that, under popular political institutions they not only become perfectly harmless, but may be made the instruments of conferring widely spread blessings. Under monarchical governments, where the interests of the privileged ranks have been regarded as antagonist to those of the mass of the population, secret societies have been carefully prohibited, for the plain reason that they afford opportunities to the lower classes, to come together and confer with one another on topics of common interest, and thus open the door to combinations which may prove destructive of the monopolies of power that spring from the *divine right of kings*. In such cases there evidently exists a pretext at least on the part of the *few* who possess power, to protect themselves against the *many* whom they affect to regard as the legitimate subjects of their control and born only to obey the will of those whom chance or usage, may have constituted their rulers. Under institutions such as those of our own country, the position of affairs is entirely different. In free governments, springing immediately from the people, and founded upon popular opinion, there can never exist any diversity of interest between the governors and the governed; inasmuch as the former are merely the servants of the latter, employed to discharge specific functions, and accountable to the community for the faithful performance of the duties allotted to them. In this case the people are the sources of power, and however it may be delegated to such per-

sons as they may choose as the depositories of their authority, the *right to govern* can never be alienated from them, except with the concurrence of a majority of those to whom it attaches in virtue of the social compact, to which they are parties. In a word, the people combine in themselves the relations of *governors* and *governed*, and cannot therefore be suspected of designs which, if injurious in their effects, must inevitably and immediately react upon those with whom they have their origin. It is this union of relations which, whilst it constitutes the essential difference between governments purely monarchical and those of a popular caste, must necessarily prevent any of the mischiefs that, under different circumstances, might spring from the formation of secret societies. To say that an association may be formed and can institute schemes for the subversion of order or the destruction of the public welfare, when every individual in the country has ready access to membership, and where the laws of the land must be the acknowledged limit within which the purposes of the society must be circumscribed, is to imagine a condition of things from which common sense recoils; and would be just as rational as to suppose that the other parts of the human system could unite to destroy the action of the heart without, at the same time, conspiring for their own destruction. The truth is, that a secret society, in the strict sense of the term, cannot exist under a popular government; because, to acquire numerical strength, it must be accessible to all, and being so becomes subject to the inspection and control of the very persons upon whom it is intended to operate. Of this we have an illustration even in England, a limited monarchy, where the institution of Freemasonry has always been regarded as harmless, because the agents of the government, by becoming members, can gain possession of its secrets, and it is with a view to do away any unfavorable impressions on this score, that it has been customary to invest some one of the reigning family with the highest dignity of the Order.

Having offered the above remarks with reference to secret societies in general, we will now turn our attention to the association of which our publication proposes to be the organ, and endeavor to present, so far as may be consistent with propriety, a practical view of its operations. The Independent Order of Odd-Fellows, in its practical effect, is nothing more or less than a Beneficial Society, instituted by its members to promote their good fellowship and comfort, and effect a *mutual assurance* against the ills and vicissitudes to which human nature is heir, under the guidance and direction of an all-wise and beneficent Creator. With the ceremonies and symbols of the society we have at present nothing to do, inasmuch as they are matters reserved for the especial government and enlightenment of its members, and constitute so many distinctive peculiarities by which they may be distinguished from the mass of the community. Constituted, as it is, of persons taken from every rank in life, but chiefly from the productive classes, this institution presents a scheme in which thorough reciprocity of benefit constitutes the most prominent feature. Its honors and distinctions are awarded with a view to merit and faithful performance of duty; or in other words, the practical observance of the charities that should govern man in his intercourse with his fellow-man. In the bestowal of membership no distinction is recognized, save that of moral worth; a gem which is sought amidst the humbler or more exalted walks of life without discrimination, and is esteemed as equally precious, whether it be

in the possession of the sunbrowned honest laborer, or that of the more favored advocate, physician, statesman or wealthy merchant. At the threshold of the Hall the distinctions of artificial society are laid aside; and, entering its sacred limits on the fair footing of *equality of contribution*, the brothers of the Order meet together in the proud consciousness of a thorough and entire equalization of right. The conditions of admittance being the same to all, the benefits of the communion are equally within the reach of every worthy member of the Order; nor are its charities sullied by the consciousness of unbecoming subserviency, or the humiliating feeling of self-abasement. If, under the pressure of circumstances, a member becomes dependent on the common fund, he does so as a *joint stockholder and contributor*, and receives readily and without shame, a portion of that of which he has been the giver, in common with those to whom he is united by the sacred ties of good feeling and mutual love. However "odd" or unlike each other may be the conditions of the sons of the Order, within the walls of their temple, dedicated to good will and beneficence, they become, in the strongest sense of the term, "fellows" that match well together in promoting brotherly love and universal philanthropy. Sprung from one common source they look to the Author of their being as the equal dispenser of his blessings amongst all of the children of his goodness, and recognize no distinctions save those conferred by superior usefulness in improving the condition of the great human family. As the "Odd-Fellow" feels that so long as prosperity may attend him, he is bound to contribute to the comfort of those whose way through life is cheerless and dark, so in the event of necessity he has no hesitation in becoming a participator in bounties, to the procuration of which his own liberality has been the willing minister.

It will probably be urged against the society, that it is exclusive in its operation, and draws an unworthy distinction between men who should be alike the objects of the charity of its members. The answer to this objection is as simple as it is satisfactory. Whilst the association recognizes in their full force the mutual obligations incumbent on all men, and its members are just as ready as others to listen to the appeals of distress; they cannot be blind to the injury inflicted on society by the liberality which is squandered indiscriminately, without reference to peculiar worthiness. Possessed of modified capabilities of doing good, they are willing that their means shall be appropriated in such a manner as to prevent imposition and consequent mischief; and it is therefore that they deem it proper, in assuming additional and voluntary obligations, to protect themselves against fraud, by securing the best access to accurate information. To this end the peculiar ordinances of the brotherhood have been instituted, and in their operation cannot, of right, lessen the more general claims of society upon the services of men, whose love of their kind has induced them to *increase* instead of diminish their sphere of usefulness. That "mystic tie which binds" Odd-Fellowship together, consists in nothing else than the unseen but irresistible impulses that interweave themselves with all the nobler charities of life, and impart force and efficiency to energies which, without their invigorating and enlivening influences, would remain torpid and inefficacious. To the heart of a member of the Order the symbols and ceremonies which, in the estimation of the unenlightened are idle mummeries, speak a language the truthfulness of which has been

illustrated by the world's experience from the earliest ages, and will continue to be felt so long as time shall endure. They remind him of good deeds, the authors of which have been for ages on ages gathered to their fathers, and of feelings and affections that have shed their blessings on the human race during every period of its existence. Like the sun and the lesser lights of heaven, they impart their cheering influences wherever *man* has been known, whether it be amid the burning deserts of the torrid zone or the ice girded mountains of the frozen regions, pointing out to him the way in which he should go. They present to the eye of memory the history of the human heart, and shadow forth its workings under every variety of circumstance and every change of dispensation. In a word, they tell him that *man*, as he came from the hand of his Creator, is bound to love and cherish and protect his fellow-man, alike under the wild imaginations of Pagan idolatry, the overshadowing solemnities of Jewish theocracy, the bloodstained dominion of Mahometan violence or the cheering and consoling assurances of the Christian faith.

THE WIFE'S REMONSTRANCE.

BY MRS. C. M. SAWYER.

OH why are you sad when all others are gay?
 Is earth darker now than in life's early day?
 Is the kind hand withdrawn that upheld us of yore,
 Or the gay, laughing sunshine around us no more?
 No, earth is still smiling, and nature is clad
 In all her old beauty—then wherefore be sad?

True, some friends, grown faithless, seem cold and estranged,
 Yet others remain whose first love is unchanged,—
 Whose hearts, through all seasons of good and of ill,
 Like the ivy, around us cling faithfully still!
 Let us cherish them deep in our hearts and be glad,
 For, oh, with such blessings how can we be sad!

You say we are poor!—Ah, I have not forgot,
 That to struggle with fortune is oft times our lot;
 Yet think you that we are less happy than they
 Who drag on, mid splendor, the wearisome day?
 For their wealth would you barter the peace we have had?
 Ah never! what need, then, what need to be sad!

Why fear for the future?—For nine years or more,
 We have managed to keep the gaunt wolf from our door,

And why, in the days yet to come, should our state
Be marked by a sterner, a gloomier fate?
Let us give God our thanks for the past and be glad,—
Small cause, oh believe me! have we to be sad!

See the poor tattered wretch, as he crawls through the streets,
Or begs at our door for the bread that he eats;
Who sleeps on the earth with a stone for his bed,
And no roof save heaven to shelter his head!
E'en he sometimes smiles and his bosom seems glad—
Then think how ungrateful for us to be sad!

I know there are seasons when, strive as we will,
Presentiment whispers forever of ill—
There are dark boding visions of trouble and pain,
That lurk in the heart till they madden the brain!
Wo, wo for us then, for we could not be glad!
Oh, God shield us well from such cause to be sad!

Let us humbly hope on, and if dark be our way,
Remember that night is e'er followed by day!
Though tempests and whirlwinds may rage through the skies,
They will pass and the sunbeams again meet our eyes!
Let our hearts and our brows then in sunshine be clad,
For God made us not to be gloomy and sad!

New York.

MAN, SOCIETY, AND LARGE CITIES.

BY REV. BRO. E. H. CHAPIN, CHARLESTOWN, MASS.

— One that lives in singleness of folly,
His *summum bonum* is his melancholy;
A stray sheep from the fold, a piece of earth
Digg'd from a quarry, where the lead takes birth;
A late untun'd, a strange mysterious fable
Of one unsociably sociable.

JORDAN—quoted by *Brydges*.

MUCH has been said of man in the state of nature, and many, perhaps, have imbibed the idea that this state of nature is that in which he ranges the woods and swims the streams, free from all human restraints. But this, while it may be a state of nature, is not, exclusively, *the* state of nature. Nay, if living in accordance with nature, means living according to our best capacities, then this savage roaming and foraging is *contrary* to

nature. For, we affirm, man has in him a capacity for society, and, in proportion as he becomes educated—in proportion as his faculties are drawn out, and become active—that capacity for society manifests itself.

Man is capable of being considered by himself, separate from society, but society cannot be considered as distinct from man. Society is man developed and acting. Society grows out of man, not man out of society. He is not *forced* into society by laws from *without*—but he *goes* into society from an *inherent* impulse. Laws, institutions, customs, are but transcripts of the characters of the *men*, who framed, or who support them.

What, then, do philosophers mean, who speak of the savage, the isolated state, or the *natural* state of man? If they mean that this is his *primitive* state, the first stage in which humanity is developed—there are some who will dispute their premises even here, and contend that the savage state is but a wreck, a marred and disjointed fragment of a better fabric, that *preceded* it. But we will not pause to discuss this point. We repeat, if these philosophers mean only, that the savage, or isolated state is the primitive state of man, we shall not dispute with them. But, if they mean that it is the only state in which the true nature of man is developed, we pronounce their doctrine an error, and point to the *very fact that society exists*, as a refutation of their assertion. How comes there to be any society at all, if it is an unnatural state of things? It is not pertinent to say, that this mode of argument would prove that all things that are in existence are not merely natural, but right, and, of course, all the errors and wrongs that afflict humanity—it avails nothing, I say, to remark this, for, if their evils are natural they are but the over-growth, or excrescence of true principles. But society is itself a principle inherent and fundamental in human nature. We have shewn that society is no abstract thing, that may exist independently—that without man there would be no society—no busy towns, no lofty palaces, no white sails dotting the sea, no rail-cars rushing over the land, no halls of science, no seminaries of learning, no churches. All these have grown out of an inherent principle in man—and that is the SOCIAL PRINCIPLE. Laws and institutions do not form and develop themselves—they are made, unmade and altered by men. Good laws and customs prove that good men exist. The rejection of defective institutions and the establishment of better ones evince the fact that *humanity* is improving, since the fact of human progress, and when a revolution comes, in storm and fire, and sweeps away the rubbish of old ages, we trace that revolution not to any new life agitating in those ancient relics, but to a new impulse in men. Again we say, society is more developed, and its very existence proves that we are naturally social beings.

Yes, we are so. To all men are we drawn by invisible chords within us, strong to all sympathies, to all joys and sorrows—by which we rejoice with our brother of Japan, or weep with the red Indian by his hundred streams, as spontaneously as with our relative, or our friend. "In vain thou deniest it," says Carlyle, "thou *art* my brother. Thy very hatred, thy very envy, those foolish lies thou tellest of me in thy splenetic humour: what is all this but an inverted sympathy? Where I *a steam-engine*, wouldst thou take the trouble to tell lies of me? Not thou! I should grind all unheeded, whether badly or well."

Here, then, are these two facts—man and society; or, rather, this one fact, that as a primary principle in the nature of every man, there are re-

lations between him and other men. But, we proceed to remark, circumstances affect these relations. The relations themselves are not *altered*, any more than the relations between parent and child, brother and sister, are altered. But the relations are *affected*—we acknowledge their impulses more or less spontaneously, *according to the position in which we are placed as it regards the great mass of our fellow-creatures*. Now, if one were shut down in a dungeon deep in the heart of the earth, with no music of the human voice to greet the ear—no sound of human footsteps—if for three years, two, one, that prisoner should thus be separated from his race, with what a thrill of rapture would he greet the sight of a man! We can scarcely conceive it. He would be ready to clasp him to his bosom—he would part from him in bitter agony. And his emotion would rise *spontaneously*, before that prisoner knew whether his fellow was friend or foe, gentle or cruel. But in the *street*—in the busy, crowded thoroughfare, a man passes us, and how little do we heed him!—how little do we care for his coming, or his going! Yet, in neither of the instances specified are the relations between us and our fellow-men *changed*—in both instances man is our neighbor; but *circumstances affect that relation*, and our feelings in the one case have far more depth and intensity than in the other.

Having considered this truth, that the social relations are affected by the positions of men, let us illustrate the fact by considering what influence large cities have upon those relations. It is plain, then, that there is less opportunity for general intimacy, and true-hearted sympathy with our fellows in the city, than elsewhere. In a country-town, or village, the inhabitants are, for the most part, acquainted with one another—know each other's character, circumstances, history. We do not say that all the results of this state of things are to be desired—the gossip and scandal so rife under such circumstances—the officiousness and prying curiosity. Still, in a country-village you will observe true sympathy and intimacy much more prevalent than in a large city. If a neighbor is sick or suffers, the rest know it and seek to relieve him. If he dies, the whole village, as it were, follow his remains, respectfully and sorrowfully to the grave. But the state of things must ever be somewhat contrary to this, where multitudes congregate. If rightly regarded, it is right that it should be so. The circles of individual sorrow must necessarily be narrow, or the whole mass would, at the same time, be incapacitated by grief from the ordinary avocations of life. If all were equally affected by the same grief, there would be nothing but one continual wail and mourning. But it is not the right or wrong of this state of feeling that we are discussing, but the fact that this state of feeling exists. From the nature of things, there cannot be so general an intimacy or sympathy in the community of a city, as elsewhere. Enter some back street, and perhaps each story of every house in that street will be occupied by a separate family, who know no more of the history, the wants or the woes of the other families beneath their roof, than if they were in another land, and spoke another tongue. And in the streets, they meet like waves and part again, scattered wide asunder—new faces continually succeeding—for days one will see nothing but strange forms, meet no warm grasp, no smile. All are bent on something, all are brought together by some impulse, yet few know, and fewer care for one another.

Again there is naturally much selfishness incident to the living in a

large city. We will not say that there is, in proportion, more meanness, or avarice, or misanthropy; but that the objects that call men together in a city, the circumstances by which they are surrounded, are more calculated to engender a feeling of self-interest and prudential action, than is the case elsewhere. For, what builds up and populates a city? Trade, business, barter and sale. And what is the object of trade, of barter and sale? Self-interest, certainly—gain, competency. This is chiefly thought of by those who toil and traffic in the city. This sends out the laborer with his tools so early in the morning. This keeps up the ceaseless hum of many wheels. This is the cause of the clangor that resounds from forge and loom, from shop and wharf. And, then, the means of living are to be bought with money—the rent and food and clothing are high—a more expensive living seems called for, a greater pride of equipage and dress is fostered. Now these things affect the relations between man and man in a city. The fact already stated, that there is less intimacy between men, increases this selfish spirit. Where the afflicted are known to us, our sympathies are roused, and our prudential and calculating sentiments are not so strong.

Once more; we would observe that there is more opportunity for fraud and imposition in a large city than elsewhere. Not being acquainted with most who dwell with us in the bosom of the city, absorbed in our own pursuits, and losing sight of thousands in the vast community, we may often be deluded by the garb and outward appearance of woe. The supplicant comes we cannot tell whence—he goes we know not whither. He may take our pittance to some cellar of debauch, some den of vice, some accumulative hoard of robbery, laughing at our credibility—and amid that great multitude what shall we know of it? Thus, instead of relieving affliction, in such a case, we are, innocently, pandering to vice and crime.

And, moreover, the vices and crimes that induce to these frauds, are more prevalent in large cities than elsewhere. Reduced to beggary at the gaming-table—driven to despair by some almost detected defalcation—urged by a guilty avarice—men don the weeds of beggary, and shamelessly go out to deceive the benevolent and generous, with a face of well dissembled woe, and forced, unnatural tears. A large city swarms with vagrants like these, and this fact affects the relations between man and man, for it begets suspicion, indignation, and an honest distrust, that otherwise would not exist, and that often refuses even real affliction for fear of imposture.

Thus while we have the fact that tender and universal relations between man and man do exist, we have this other fact, that these relations are peculiarly affected in large cities. While many fraudulently live upon good-natured charity, and indulge in the gross enjoyments of vice purchased by their bounty, we must also remember that a still larger class live, toil and suffer almost alone—their tears never oozing through those high brick walls that force life in, their groans never reaching those densely-packed hearts that hurry forever by. We must remember, at least, that this would be the result, if no specific measures were taken to kindle a social spirit and to minister needed relief. But still there can be no change of principle. The relations between man and man are the same in the vast, full city, as in the less-peopled place. That man, so mean in his garb, pale and almost crushed beneath his burden, is verily thy neighbor, thy brother—

and that shivering, haggard form, crouching in corners and searching the very kennels for food, enshrines an immortal soul. If this were not so, if change of place involved a change of nature—then duty might be changed too. If we could shut out from reason and conscience the truth that the sufferer is a *man*—that every wound humanity feels quivers upon fine-strung nerves, and sears a beating heart—that man, born for social delights, yearns for those delights wherever he may be—that men will hunger and thirst in London or New York as much as in Sahara, or on the desert peaks of Himmaleh, that cold waits not alone on the shrinking moss and the mountain herb, but enters the crannies of the poor man's hut in the midst of the crowd—that sickness needs relief for its fevered lips and its burning brain, stretched out in view of the dusk sunlight lingering on the dial of St. Paul's, as much as in the leafy recess of the forest—if, I say, we could hide these facts that shew us nature does not change, but that the relations that grow out of it are everywhere and eternally binding—then, the different circumstances of a city, altering the relations of men, would, of course, alter their mutual obligations. But it is not so, and hence arises another truth—that *to extraordinary circumstances must be adapted extraordinary means*. If the cultivation of the social spirit, and the relief of the needy, is in a city specially difficult, we are still bound to discharge those duties, and must, therefore use special agents.

Thus, then, by a consideration of Man, Society, and Large Cities, we have arrived at the legitimate reason for the existence of Benevolent Societies, Relief Institutions—for the existence of ODD-FELLOWSHIP. Having shewn thus the grounds upon which it rests, I shall not proceed further at this time, to dwell upon Odd-Fellowship in this aspect. Suffice it to say, love is the true object of its symbols and insignia, its signs and tokens, its passwords and lodge rooms. This must not be forgotten—neither must its members most of whom live in cities, forget that in proportion to the social spirit cultivated, the relief administered, the good performed for the suffering and the needy, in that proportion will they act out the great social idea, and the spirit of ODD-FELLOWSHIP.

This we understand to be the chief idea of that system whose main pillars are FRIENDSHIP, LOVE AND TRUTH. These are not unmeaning names. They are *realities*. We would have them go abroad in the person of every true Odd-Fellow, not limited merely to kind deeds in behalf of the brethren of our Order, but cherished and manifested for all men, for the suffering and the needy. Shall the *clasped hands* and the *naked heart*, shall the *triple links* of the chain and the *united arrows*, be mere empty symbols? Or shall they speak of a social spirit, that is the *essence* of which they are the *form*? Let our hands be ever ready to clasp the hand of our suffering, sorrowing brother, let our hearts be ever naked in sincerity and truth, let our affections go out to others a triple chain more vital than iron or gold, and let us show by our *united sympathies* that we have turned the pointed arrows of warfare and hate to a peaceful symbol of changeless love.

FILIAL CONFIDENCE.

The following lines were suggested by an incident related to the writer by a sailor, who witnessed it. A vessel had nearly reached the offing, when a violent storm arose, and drove her out to sea, during which time she was in imminent peril. A little boy on board—the captain's son—appeared wholly unconcerned, and when asked the cause of his indifference, replied, "why should I be afraid—my father's at the helm!"

It was a cold and cheerless night,
The angry waves rose high,
And sudden glares of dazzling light
Illum'd the frowning sky ;
The rude winds swept in fitful blasts
Along the raging main,
And strain'd a good ship's creaking masts,
As she sought her port to gain.

And louder still the tempest raves,
And blacker grows the sky—
More fiercely dash the furious waves,
As the vivid lightnings fly.
And manhood's cheek—unus'd to pale
At danger's wildest form—
Is blanch'd with fear, and stout hearts quail
Beneath the howling storm.

But list! a voice breaks on our ears,
Above the billows' roar,
Proclaiming—"Banish hence your fears—
Behold! our native shore!
Her beacon-fires still brightly glow—
The surge shall not o'erwhelm—
Take courage, doubting ones, and know!
My father's at the helm!"

And still the good ship ploughs her way
Along the foaming sea,
Now lost beneath the drenching spray—
Now, bounding, light and free—
A moment yet—the storm decides—
The howling winds may cease :
Safe in her port the vessel rides,
And all is joy and peace!

Oh! may the lesson thou hast taught,
Sweet child, be ever mine ;
And holy faith inspire each thought,
And hope, and love divine.

And should the waves of grief arise,
Or death itself o'erwhelm,
I'll shout—still pointing to the skies—
“*My Father's at the helm!*”

W. B. M.

New York, Nov. 19.

POSITION AND PROSPECTS OF THE I. O. OF O. F.

In presenting the present periodical as a candidate for public favor, we feel called upon to give our readers a brief view of the present standing, and future prospects, of the institution to whose interests our labors are to be devoted. This course is due alike to the public and to ourselves. It is due to the public, because we are all members of the same great national family, and our interests are identified in all the concerns of our widely extended country. Every society that is formed may be presumed to have a bearing, either for good or ill, upon the prosperity and happiness of the whole country. And hence every member of the original compact has a right to know something of every new association that may be formed. He may with perfect justice claim, that he should know so much of its principles and objects as will be sufficient to satisfy his own mind; in regard to the course of conduct he ought to pursue, in reference to the society or institution in question. It is due to ourselves, that this exposition should be given, because we are liable to misrepresentation. The best institutions that ever saw the light have been misrepresented and abused, and have severely suffered on that account. Even religion itself has not escaped from the evil influence of misrepresentation. Its advocates have toiled, and suffered, and bled; frequently on account of a blind or wilful ignorance of the true nature and character of religion, on the part of its opposers. Hence it is proper, and even necessary, that any institution which claims the countenance of the community, should clearly state its principles and objects, or in the common parlance of the day, “define its position.” This duty we intend, very briefly, to perform in the present article. We shall raise our own flag, and sail under our true colors.

We claim then, for the “Independent Order of Odd-Fellows,” a somewhat conspicuous rank among the benevolent institutions of the age. In presenting the grounds on which that claim is rested, we shall endeavor to avoid alike fulsome adulation on the one hand, and sickly sentimentality on the other. We intend to present a simple statement of facts, without “fear or favor,” and leave our readers and the public to judge, rather from the facts themselves, than from our own deductions. We begin then with

THE ORGANIZATION OF THE ORDER.

The “Independent Order of Odd-Fellows” is composed *primarily*, of subordinate associations called Lodges, who elect their own officers, make their own by-laws, meet at stated periods, and transact the business appertaining to their establishment.

Next are the Grand Lodges of the States, Districts or Territories, where the primary associations are located. These are composed of Represent-

atives of the several subordinate Lodges. They are charged with the general supervision of the Order, in the sphere of their jurisdiction. To them, regular quarterly reports are made, of all the doings of the subordinate Lodges; and with them is deposited the authority to establish new Lodges, make such laws as may promote the general good, decide controversies, and redress grievances that may arise in their several jurisdictions.

Last of all, is the "Grand Lodge of the United States," composed of Representatives from the several State Grand Lodges. This is the acknowledged head of the Order in the United States, and the ultimate tribunal to which all difficulties must be referred. It is the supreme legislative body, and the source of all authority in matters of Odd-Fellowship, and to it the several State Grand Lodges make annual reports of their doings.

There is another branch of the institution called the "Patriarchal" department. It consists—First: of Encampments, composed of members who are possessed of the higher degrees, and organized much as the subordinate Lodges. Second: of Grand Encampments, bearing much the same relation to the *primary* Encampments as the State Grand Lodges to their subordinates; but all under the jurisdiction of, and represented in the Grand Lodge of the United States.

THE OBJECTS OF THIS ORGANIZATION.

To assist the traveller and the stranger who is far from his home. To relieve the sick and distressed by pecuniary aid, and kind offices, such as they always need. To perform the last offices that can be performed for man on earth, and to bury, in a respectable manner, the dead. To relieve and succor the widow and the fatherless; and to guard, protect, support and educate the orphan. To cultivate kind feelings of charity and brotherly love between man and his fellow-man; to inculcate principles of pure morality, and exercise a restraining and salutary influence upon the moral conduct of its members. These are the objects of the institution, and we assure our readers, that those who attribute to it any other objects, are either ignorant of the true state of facts, or they designedly misrepresent.

THE MEANS OF SECURING THESE OBJECTS.

Every member at his initiation pays into the funds of the Lodge a certain fee, varying in different places, from five, to fifteen dollars. He also pays a weekly sum, varying from six and a quarter to twelve and a half cents in different Lodges, and also a monthly contribution to the orphan's fund. There are several degrees also, for which regular fees are paid. The funds thus accruing, after deducting the actual and necessary expenses of the establishment, are sacredly devoted to the objects above specified, nor can they be used for any other purposes. When a member is sick he is paid from this fund a regular weekly allowance; and if he needs watches, members are sent to administer to his wants in that respect. In case of death he is buried at the expense of the Lodge. His widow is paid a certain specified amount, fixed by the laws of each Lodge, and varying from fifty to two hundred dollars, in different Lodges. His children, if he leaves any, are provided for according to their necessities, watched over and educated at the expense of the Lodge. All the above benefits are regularly provided for, by uniform laws operating alike in all cases in the same Lodge; and are bestowed, not as mere matters of charity, but as a

right that every member may demand, by virtue of the very terms of the compact into which he has entered.

Harmony of feeling is encouraged, and kind charities promoted by prohibiting in the Lodges, all controversies or discussions of sentiments, sectarian or partizan, in religion or politics. Pure morality is taught in the charges and lectures that are rehearsed from week to week, and enforced by the power of suspending or expelling those who persevere in immorality and vice. These are the means employed to secure the objects of the institution, and to us they seem appropriate and proper.

THE EXTENT AND RESOURCES OF THE INSTITUTION.

We take here as the basis of our statements the reports made to the Grand Lodge of the United States, at its September session, 1841. We ought to remark however, that these reports are by no means full, particularly upon the subject of funds expended for relief; several Lodges having neglected to report upon that subject. From the data before us however, it appears that there are in the United States 18 Grand Lodges, 217 subordinate Lodges, with 18,106 regular members. The whole amount paid into the Lodges, for the year ending September 1, 1841, as far as reported, was \$120,588. The amount actually paid out for relief and for education, during the same time, (very imperfectly reported however,) was \$18,531. What was the amount paid by Lodges for current expenses, such as rent, fuel, lights, &c. &c., we have no means of ascertaining. From what we know of the ordinary expenses of Lodges, we presume that the amount thus expended would not exceed \$50,000, so that after adding to this the amount expended for relief, and deducting the sum from the gross amount of revenue, there was probably at least \$50,000 permanently invested in a fund sacred to the objects of the institution.

From this cursory and very imperfect statement of facts, our readers can form something like a correct opinion as to the resources of the Order, and its means of carrying its principles into successful and useful operation. They can also decide upon the justness of our claim to a rank among the benevolent institutions of the age; and can fix upon the position that we should occupy among them. For ourselves, we are satisfied that there is not another institution in the United States which, in proportion to the number of members, has paid and expended an equal amount of money for the relief of suffering humanity around them. It would be invidious of course, for us to enter upon any comparisons of this kind. But we have a right to claim, that we may be judged by our works, and if our readers shall see proper to make the comparison between us and any of the numerous benevolent operations of the day we shall be satisfied, and have no fear of the result. It should be remembered also, that the funds of our institution are raised from its members alone, and without asking or receiving a fraction from the public at large.

THE PROSPECTS OF THE INSTITUTION.

There are various considerations that may be admitted as having a bearing upon the prospects of the institution. Its present prosperity is all that its most ardent friends can desire. During the year ending as above, there was an increase of 36 Lodges, 7866 contributing members, \$8567 in the amount paid for relief, and \$58,726 in the revenue of the Order. Should

it increase in the like proportion for even a few years, it is easy to perceive that it will take an exalted and commanding position among the splendid creations of benevolence, that so honorably mark the character of the present age. But mere outward prosperity is not always a safe criterion by which to judge of future prospects. All institutions enjoy seasons of unusual prosperity, and then languish for a time. And then again, even success may be of such a character as to promise little for a permanent prosperity. The permanent success of a society of this kind, does not depend so much upon the number of acquisitions to its membership, or the increase of its revenue, as upon the character of its novitiates, the judicious application of its funds, and the proper management of its affairs.

In all these respects the prospects of this institution are such as to promise much for the future. We do not intend to say, that every thing is precisely as it should be. In the present rapid increase of members it would be strange indeed, if some did not find admittance who were not in all respects worthy. Such undoubtedly is the fact in many instances. At the same time we do not think there is much cause of complaint on this account. Though we cannot boast of purity, yet we are happy to know that the members of the institution are, as a body, men of respectability of character and correct morals. They are moreover, ardently devoted to the interests of the institution and its principles, and are willing to labor for their promotion. On the whole then, we may safely say, the principles of the Order are such as find an approving response in every benevolent heart—that its members are generally men of a fair moral and intellectual character—that their zeal for the institution is active and persevering—and its present prosperity promises much for the future.

The opposition arrayed against the Order is fast receding, and it is rapidly advancing in the estimation of the public at large. From a mere handfull, in the midst of opposition, it has grown up to strength and importance, and proved itself well able to abide the fires of persecution. How well it will sustain the influence of a rapid growth and great prosperity remains to be seen. If it shall remain united, and continue to devote its energies to the interests of the poor, the sick, the widow and the orphan, its star will still be in the ascendant, and its future destiny shall be as great and glorious as its past history has been remarkable. For ourselves we cannot resist the conviction, that great and good things are yet in store for this Order; and that it is destined to perform one of the greatest missions of mercy that has ever been performed by man to his fellow-man. Already it has the "blessing of him that was ready to perish;" and orphan voices, and widows' tears of joy are pleading its cause. With such advocates, and in an age of benevolent effort, we can scarcely fail of a permanent and healthful success. In the mean time it cannot be too strongly impressed upon the minds of the members of the Order, that a sacred trust is committed to their charge, and they should act as faithful stewards for themselves, their children, and generations yet unborn; and that, from the peculiarity of their position, they have high and responsible duties to perform. To them then, we give the admonition of faithfulness, and of the public we ask the boon of being judged by our fruits.

I. D. W.

New York.

FRIENDSHIP.

BY P. G. HORATIO GATES, OF BUFFALO, N. Y.

FRIENDSHIP is born within the soul, and no base thought supplants it;
 It follows fate from goal to goal, through every darkening transit;—
 It flatters not the princely lot of fortune's friends to-day,
 Nor leaves the wretched one forgot, when fortune flies away;
 And no adverse contingency its silken ties can sever;—
 It is like the soul's eternity,—begun—exists forever.

It is not strange that some do change, when selfish prospects wither.
 Their vanity mistakes the range that brings the flatterer hither,
 An adverse gale serves to detect where prosperous winds belied
 And left the fame their flatteries wrecked, to founder on the tide.
 Yet when we rise, they who despise will favour as mean as ever;
 But trust not to their base disguise! Can friendship change? No!—never!

Begone from me, and let me be friendless and lone, to perish,
 To whose high-sounding charity is cold, or slow to cherish!
 The summer friend, the flattering slave, that nondescript of shame,
 Shall never o'er my humble grave, prefer a patron's claim.
 But when I die,—O let me lie obscurer then than ever,—
 Wept over by faithful friendship's eye, or left unwept forever!

GLORY AND PATRIOTISM.

AMONG the mass of mankind there are certain general notions relative to the attributes of a good citizen, which, being regarded as indispensable, are received and cherished as a matter of course. Pre-eminently conspicuous in this list are glory, and a love of country, or patriotism. We are naturally fond of praise—renown—fame; whether bestowed upon ourselves individually, upon the section of country to which we are particularly attached by birth and education, or upon the nation of which we are constituent parts. And restrained within proper limits, the exercise of these feelings is commendable; for, as no one act is ever performed without a motive, and as its character must be, to a very great extent, determined by the nature of the motive, it is vastly important that the latter should be good: and surely it will not be denied, that an ambition which can be satisfied with the good will and esteem of our fellows, can never be dangerous. Hence it has always happened, that men whose ulterior designs have been the worst, have, in the outset of their career, been most lavish in their *wordy* kindness for the "dear people;" and as, at each successive stage of their progress, their true objects have been developed, they have grown more and more boisterous in their vociferations of regard, and ex-

treme self-sacrifice for the general good. The "glory of the Roman name" has led myriads to slaughter; the "glory of La Belle France" has enriched the soil of Europe with the blood of her slain; and the "glory of Old England" has carried death and devastation into every quarter of the habitable globe. Indeed the whole history of the human race, from the first organization of government to the present moment, exhibits a fearful record of scenes at which humanity shudders, originating in the tacit acquiescence of the people in those indistinct and ill-defined notions of glory and patriotism, put forth by selfish and designing men to promote their own iniquitous schemes.

The progress of intelligence, however, has modified, to a certain degree, these crude ideas—so much so, in fact, that the question now begins to be asked by the *actors*, for *whom* and for *what* they are required to act. In representative government, especially, this trait is strikingly displayed; and in monarchies even, the mass are by no means so readily incited to deeds of violence and blood, as they once could be. In the latter, it is true, the better feelings are in a measure curbed by the strong arm of a government in which the people at large exert little more than a nominal sway; but will any one pretend that the government of Great Britain or France, sustained though it may be by a tremendous military armament, could enlist its forces in the prosecution of an enterprise to which they were opposed by every consideration of principle and interest? I fancy not—nay I am confident, that, but for those inherent predilections to which I have alluded, (commendable in themselves, and censurable only when misdirected,) the people of those countries could never be induced to enter upon wars revolting to their own sense of right, and destructive of their interest and happiness.

The time has gone by when *name* and *place* exerted a mighty influence over the minds of men. Napoleon—he, at whose word the youth and chivalry of France flew to arms, and whose presence alone could animate to deeds of heroic daring—he is no more; and though his bones were recently borne from the sea-beaten rock where they should have reposed forever, and deposited, according to his last request, "in the midst of that people he had loved so well, on the banks of the Seine;" and though myriads rushed to his obsequies, while gold, and velvet, and the proud mausoleum were put in requisition to give eclat to the empty ceremony, yet who shall assume his tiara, or sway his magic sceptre with equal potency? The man lives not, nor shall he e'er again. A score of years—brief as the period may be in the world's history—has entirely changed the aspect of things; and though France may have participated in this change to a less extent than surrounding nations, owing to her mournful lack of popular intelligence, still, even there, has been buried in the same grave with Napoleon, that excessive tone of ardor, amounting to infatuation, which conducted him triumphantly through so many scenes of blood and carnage.

The power, therefore, is, in the last resort, with the people; and hence it is only necessary that they should be qualified to judge with prudence and discretion; to look at *things* rather than *names*; and to weigh well the causes and consequences of whatever actions they may be required to perform, in order that the golden rule of "doing unto others as we would have others do unto us," may be made to prevail among nations, as well as individuals.

In republics this state of things is already established, and fully recognized, in theory at least. The people make the laws, and determine, through their immediate representatives, the course of policy proper to be pursued; and a discretion, therefore, in their case, similar to that already hinted at, would not be justifiable. Nor can any reasonable apprehension be entertained that elective and responsible rulers would ever so far forget the interests of their constituency as to plunge blindly into a war, uncalled for by circumstances, and repugnant to all just notions of right.

But how stands the case with England—she, whose recent atrocities in China seem almost incredible? Boasting of her position as the great exemplar of the world, in science, arts, and arms; with a religion deemed of so much importance as to be protected by the state, and a literature whose refining influence is felt throughout the whole civilized world—yet England, in the face of all Christendom, and in utter violation of every principle of humanity and justice, sends forth her murderous hordes into a nation proverbial for their abstinence from all aggression, destitute of those means of defence which a generous antagonist would demand, and of all those auxiliary aids which a European civilization would engender, and butchers her inhabitants by thousands! Tell it not in a Christian land—publish it not among the inhabitants of the earth!

And what is it that stimulates to all this? The answer is, the British *name* must not be disgraced—her *honor* must remain unsullied—her *fame* untarnished. Her flag, which

—“has braved a thousand years
The battle and the breeze,”

must yet float, proudly and triumphantly. And this is glory—this is patriotism! For one, I confess I have no patience with that class of patriots who can look unmoved upon starving multitudes, such as now throng the manufacturing districts of England, and shout *Te Deums* to a butchering enterprise! On the contrary, I cannot but think that *true* glory is consonant only with goodness, whether existing in individuals or in nations; and that when either the one or the other cease to exemplify the latter in their conduct, they must necessarily relinquish all solid claims to glory, or greatness. What was it, I ask, that made George Washington great, and has encircled his name with a halo of *unfading* glory? Was it not goodness chiefly, in its most exalted sense? Was it not the fact, that in the commander he never sank the man; and that, in the proudest moments of his life, when flushed with victory upon victory, benevolence was ever predominant in his character?

In these remarks, however, I would not be understood as endeavoring to lessen a just regard for one's country—far from it. The principle is deeply rooted in the human heart, and can never be obliterated. But I do nevertheless contend, that, to be praiseworthy and enduring, it must be based on intelligence, and graduated by a sense of right; for when it ceases to partake of these qualities, it becomes the most odious despotism.

Having said thus much in reference principally to glory, I shall proceed to notice, very briefly, what I conceive to be some of the prominent incentives of patriotism. In the first place, then, I observe, that I believe it to originate chiefly, if not solely, in the social feelings, or, if you please, in the *selfish*—for, if I may be allowed to quote a very excellent authority in

my own estimation, "the selfish generate the social feelings." This may appear somewhat startling, at first thought, but, on examination, I think it will be found nearly, if not wholly true. It springs from those natural affections which flow out spontaneously from the heart, in the golden season of youth, and identify themselves, more or less distinctly, with the objects by which we are then surrounded. It grows with our growth and strengthens with our strength; and hence it is that we entertain such an unwavering attachment to the home of our childhood. And it matters not what may be the nature of the government whose authority is felt in that spot of earth we call our home—whether despotism crush its victims beneath an iron rod, or the genial spirit of liberty preside over her destinies—it is still our home, and we love it beyond all power of words to express. How sweetly, for instance, does the spirit of the following lines fall upon the heart. They are entitled

‘‘EARLY DAYS.’’

“Oh, give me back my early days,
The fresh springs and the bright,
That made the course of boyhood’s ways
A journey of delight.

“And give me back the violet blue,
The woodbine and the rose,
That o’er my early wand’rings threw
The fragrance of repose.

“I would give all that years have bought
Of wisdom, power, or love,
For one sweet hour of early thought,
This sordid world above.

“One sail upon that summer sea
Whose morning storms are all
Light winds that blow more merrily,
And dewy showers that fall.

“But ah! that summer sea no more
Can bear me gaily on;
My bark lies on the weary shore,
My fluttering sails are gone.

“’Tis not that beauty may not bring
Fresh pleasures to my breast;
But I am worn with wandering
To find a home of rest.”

There is something peculiarly sweet and touching in these lines; but it is not those qualities alone which commend them to our feelings. It is the truth of the picture—the loved scenes it recalls—the figures that pass in review before us, and the old recollections and delightful associations that come thronging around at the very mention of our early days. We call to mind the house where we were born—the schools where we were educated—the grounds where we played—the groves where we wandered to gather flowers and shrubs, and alas! the young companions who were wont to participate in our pleasures, and to share with us our enjoyments. “When I was a child” is the poetry of manhood—“When I am a man” is the poetry of youth. How altered is the scene! The ardent aspirations of youth have been extinguished by the cold realities of the world—the warm gush of feeling with which we were prone to regard the then unrevealed future, no longer finds a place in our hearts—the world with its cares and its troubles is upon us; and as we look back through the long vista of departed years, and contrast the scenes of our early days with those of riper age, it requires but a feeble effort of imagination to enable us to enter fully into those feelings which induce the loftiest exhibitions of patriotism.

It is this which endears a man to his country, and impels him, like our fathers of the Revolution, to peril his “life, his fortune, and his sacred honor” in her defence. We may possess love for free institutions, and be willing to make sacrifices for liberty and popular governments; but it is not such considerations alone which induce us to cling to our country through life, and to stand up against her oppressors. Walter Scott was a patriot, in the enlarged sense of the term: he was ardently attached to the

British constitution, and lost no opportunity to vindicate and defend it; but he was still more ardently attached to his own native Scotland. He explored her secret recesses, pondered over her history, and loved her with a strong and undying love. He infused this feeling into all his works, and never tired in recounting the history of her "early days." His was a warm and a feeling heart, and it was under the influence of such emotions, probably, that he produced the celebrated lines—

"Lives there a man with soul so dead,
Who never to himself hath said—
This is my own—my native land."

Some one has said, that every country is the home of the wise man; but there is no truth in the expression, nor can we envy the feelings of him who gave utterance to it. Man, it is true, is in some respects the creature of circumstances, and philosophy may teach him to reconcile himself to his lot; but there never will be a time, let him be in whatever part of the earth's domain he may, when he will not turn with feelings of attachment—nay of love, to the home of his youth. When the children of Israel had left Jerusalem, they were accustomed, as a token of affectionate remembrance, to turn their faces towards the holy city to make prayer. On one occasion, we read, they were thus addressed—"Sing me one of the songs of Zion;" and the reply was, "How shall we sing in a strange land?" and they hung their harps upon the willows. Though driven from their native land by the fiat of Heaven—their beautiful temple cast down, and their groves of olives laid waste, it was still their home, and they yet gave it the first place in their hearts.

From what has been said, these conclusions seem to follow:

- 1st. Glory and goodness are synonymous terms, and no true glory *can* exist independently of goodness.
- 2d. Patriotism has its origin in the natural affections, and not in any pre-eminent qualities of intellect with which we may suppose ourselves to be gifted.

W. B. M.

New York, Nov. 18.

"TO A WAVE."

BY BROTHER WM. D. BAKER.

WAVE, in beauty dashing by
Appearing, to be lost for aye;
Com'st thou from the mermaid's cave?
Tell us, ever changing wave.

Did'st thou wash the dolphin's breast,
Did the sea-gull on thee rest,
Did'st thou, ship-keel passing, lave?
Tell us ever rolling wave.

Art thou from yon pendant cloud,
Now the sun's bright mantling shroud,
Art thou from the sailor's grave
Tell—but thou has vanish'd, wave.

Beauty! joy is in thine eye,
Thy proud heart is bounding high,
Health is on thy cheek and—now
Death has settled on thy brow.

Haggard student! what thine aim?
Thou would'st gain a scholar's name
Thou would'st climb yon rugged hill,
Student—but his heart is still,

Warrior! who art wont to tread
'Mongst the dying and the dead,
Thou art bravest of the brave,
Tell us—lo, the warrior's grave!

Wit! upon whose ready tongue,
Boon companions joyful hung,
Men have feared thy gay retort,
Worms now make thee, wit, their sport.

Wave! thou art an emblem fit
Of student, warrior, beauty, wit!
Mortal? but I may be dead
E're an answer can be said.

Phila., Dec. 10, 1841.

DANGERS OF PROSPERITY.

It frequently happens that prosperity is more dangerous than adversity. The one is borne with fortitude, and excites to persevering action: the other sometimes puffs up with pride, and induces supineness and insensibility to real evils. This principle is as true in its application to associations or societies, as to individuals; and it may not be amiss to make it the theme of a brief article for the consideration of the fraternity to whose interests our magazine is devoted.

Great, and perhaps even unparalleled, has been the success of our Order within a few years past. From obscurity and weakness it has sprung up, as if by magic, to strength and importance, and now claims a respectable position among the benevolent and charitable institutions of the age. Its numbers have increased with an amazing rapidity, and its treasury has augmented to an amount capable of performing many ministries of mercy and kindness. The public attention is directed to the institution, and many are flocking to our doors and asking admission to our temples. These are pleasing matters of contemplation to those who feel interested in the pros-

perity of the institution. We think, however, it should not be forgotten, that although this state of things is desirable, it is not without its dangers. The institution has indeed stood the day of adversity, and passed unharmed through the very furnace of opposition. That furnace has been heated burning and hot; and through its vehement heat the institution has passed, and not even the smell of fire is upon its garments. We may therefore safely say, that it has proved itself well able to abide the fury of the dark storm of adversity. But how well it can endure the cloudless skies and the clear sunshine of the day of prosperity remains to be seen. There is, doubtless, some danger that in the present rapid increase of our numbers we shall not be sufficiently careful of the character and standing of those that are admitted. One bad member will destroy more than five "good men and true" can build; for there are those who will point to him as a specimen of the body, and attribute his follies or crimes to the influence of the institution itself. It becomes us then, to guard with a tireless and sleepless vigilance the gates of the temple and settle it as a fixed principle, to be adhered to—without one hair's breadth of deviation—that no man of bad or doubtful character can pass the threshold of the Order. The standard should be raised high, and be sustained by strong hands and honest and fearless spirits.

We may also be in danger from another quarter. The intoxicating influence of prosperity may induce us to neglect the due and proper administration of our rules and regulations. The truth is, we are strong only in virtue, prosperous only in its increase, and secure only when our laws are enforced, and our avowed principles carried out in practice. Our laws and regulations are eminently good, and when faithfully administered they cannot fail of securing our safety and permanent prosperity. Virtue is our safeguard, and harmony and good order will carry us through every storm; but disorder and immorality will positively destroy the proudest structure that man ever raised on earth.

How impressive are the lessons of history on this subject! Where now is Rome—proud imperial Rome? Time was when she sat upon the throne of nations—kings were subjects, crowns her playthings, and her treasury was filled with the price paid for her friendship. Her heroes, and statesmen, and poets, and orators raised the admiration and excited the emulation of the world. Time was, when the eloquence of a Cicero in the Roman senate, could decide the fate of nations, and reach with its power the four quarters of the globe. But where now is Rome? She has gone down to destruction. The crown has fallen from her head and left it naked and bare. Her strong arm is palsied and cold, and the sceptre it swayed is changed to the small dust of the balance. And what was it but disorder and vice, induced by the very excess of prosperity, that wrought her overthrow?

Where now is Greece? Once she was the emporium of science, and the "eye of the world." The arts flourished under her care—and she also had her heroes, and statesmen, and poets, and orators whose names are inscribed upon the highest niche in the temple of fame. But her laurels are faded, and her head is low in the dust. The dark raven broods in her desolated halls, and the bittern and the owl over the ruins of her temples; and the sculptured marble that bore the impress of her art, is eaten by the moth of ages and commingling with the dust. If we examine the

history of Greece, and ask the record of ages why she fell, there will come up a voice from the sepulchres of her wise men saying, that she became intoxicated with her prosperity, and rioting in disorder and vice went down to her grave with rapid strides. And if Rome in her glory and Greece in her wisdom, those stupendous temples of human greatness, reared in strength, and garnished with the riches of the world, sown the seeds of their overthrow in the very prosperity in which they rejoiced; and if they fell at last through a want of good order and virtue in their people, should not the example admonish the friends of our beloved institution to beware and avoid similar disasters? These reflections are commended to the members of our institution with a desire, that they may in some degree elicit their attention to the matter presented, and lead them to keep a guard upon every avenue of danger. Pleased and gratified as we are with the rapid progress of the Order, and its great outward prosperity, we can but feel desirous that internal policy and action should be of such a character as to secure its permanency.

There may also be danger of divisions and dissensions in the Order. It is granted that the bond of union in our institution is strong; but it may, nevertheless, be broken. As we rapidly increase, and men of different feelings and conflicting interests are brought together, there is danger that divisions will come in and disturb our peace, and it requires no spirit of prophecy to foresee that they will end in our ruin. We should therefore flee as from the pestilence itself the first approach of any thing, and every thing, that looks like dissention or division. "United we stand, divided we fall," is a motto to which we should ever give the most earnest heed. It is to be expected of course, that there will be different opinions upon various questions that may from time to time arise; but if these are met in the spirit of mutual concession and kindness, there is no necessity that they should lead to any thing like a division. Let union pervade our counsels, and we shall go on to greater and yet greater conquests.

I. D. W.

From the New World.

THE BROKEN HEART,

A TRUE STORY.

BY C. EDWARDS LESTER.*

ONE evening in walking the deck of the ship in which I crossed the Atlantic, I fell into conversation with a passenger whose demeanor had created a lively interest in my mind. This interest was first excited by an incident that occurred in the early part of our voyage. On the evening of the day we sailed, as the faint outline of home, which had for some time hung trembling on the vision, faded behind the waters, I saw him leaning

*Mr. Lester is the author of "The Glory and the Shame of England," in two volumes, now in the press of Harper & Brothers. The letters in this story are literal copies, and the events occurred precisely as related.—[ED. NEW WORLD.]

over the stern with his eye fixed steadily upon the retreating shore. I also noticed, when he was aroused from his reverie by the giving way of a rope, as he turned and the moon fell upon his face, traces of fresh tears. I felt a sympathy with him from that moment, and I longed to win his confidence and learn his history. I was persuaded there was in his heart a fountain of gentle feeling.

We conversed as we walked the deck arm in arm, until we approached the subject of our own personal history. After I had in a frank manner related some of the more singular incidents of my own life, and expressed a desire to listen to his history, he freely told me his story; and it was no less touching than strange.

"You are the only human being," he commenced, "I have seen in long years to whom I would say what I am now going to reveal; and after I have told you my story, you will be the only one *now* on earth who knows it.

"Fifteen years ago this spring, I was passing, with my father's family, through one of the most beautiful districts of Massachusetts. Just as we were entering the quiet village of —, our horses took fright from a kite which fell suddenly in the road before them. They ran with great violence, and threw us all from the carriage. My sister was so seriously injured that we could not proceed on our journey for several days. We all took lodgings at a neat and quiet hotel in the village, expecting to be detained a considerable time.

"The day after the accident my sister requested me to make inquiry for a female friend, whom she had known in Boston some years before, whose parents lived in the village. She said they had been very intimate, and she would be glad to meet her once more. After some enquiry I found her residence. Mary was too ill to write, and told me it would be a sufficient introduction for me to say that I was her brother. 'But,' said she, playfully, 'Edward, take care of your heart, for she is a *lovely* girl.'

"Mary had often spoken of her friend to me with the deepest enthusiasm, and my fancy had already invested her with all the charms I dreamed of one day finding in some fair creature who would yet cross my path. I had just left the halls of Harvard College, and my heart was as free as the breath of that evening. As I opened the gate, I saw a very beautiful girl in a corner of the dooryard, training a honeysuckle over the arbor that led into the garden. Her head was uncovered, and the rich auburn hair was falling in luxuriant curls over her shoulders. She did not observe me until a playful little dog came out from the arbor to dispute my entrance. She called "Blanch" back, with a sweet voice, and I approached her. She was in the freshness and beauty of youth; that fervid season when the young female heart begins to develop its pure affections; when the first thrill of love either has or soon will waken rapture from every chord of the soul.

I inquired if this was the residence of Judge —. "Yes sir," she answered; "do you wish to see my father?"

"Not if I have the pleasure of addressing his daughter." The rich blood mounted to her cheek while I unfolded the object of my visit.

"You may have heard of the accident the travellers met with in entering the village last evening. It was my father's carriage, and the lady who was injured was your old friend Mary —, of Boston."

"Oh! is it possible! How much is she hurt? I wish I could see her" This was said with deep earnestness, and certainly as she came nearer to me while I related the circumstances of the misfortune, she appeared more lovely than any being I had ever seen.

"My sister requested me to call with her love for yourself, and a request that you would visit her, if possible, this evening."

"I shall be glad to go, sir—shall I find her at the house by the large elm?"

"I will show you if you will give me the pleasure of your society."

"Thank you, sir, if you will wait a few moments." The blood, which had left her face pale as marble at the intelligence I communicated in regard to my sister, spread its rich freshness over her cheeks again as she led the way into the house, and left me, to prepare for the walk. A group of family pictures hung around the room into which I was ushered, and there was one there which I knew at a glance was her's. I stood before it in wrapt enthusiasm, almost unconscious where I was, until I heard a slight noise in the hall. I turned and saw her standing by the door. She had seen me gazing on her picture, and we both felt a painful embarrassment as we left the house. Neither of us spoke a word. I cannot describe my own feelings, except by saying, that to me the past was annihilated and I was now a different being. Emotions, to which I had before been a stranger, gushed up unbidden. I felt conscious that, from that hour, my destiny would be linked in some manner, with the angel at my side.

When we reached our lodgings I showed her to my sister's room and saw them sink into each other's arms. I went to my chamber to weep and yet I could not tell why. I had entered that room *changed*. The hopes and the joys of existence, which had been so dear to me but one short hour before, were nothing now but withered leaves. The current of my life seemed to stand still, uncertain which way to flow. In a moment every gem of heaven I had loved to gaze upon was forgotten, and a new solitary star shone there which I had never seen before. Oh! thought I, if this be love, how powerful is its transport!

Day after day passed away, and every evening Frances came to see my sister. I loved her in the very depths of my soul, and yet I dared not breathe one word of affection into her ear. She seemed so pure that every thing was hallowed by her touch; so kind-hearted and joyous that every thing was gladdened by her presence; and yet as unconscious of her loveliness as the wild flower that has never been looked on but by the eyes of Heaven. Yes! I loved her, and every time I met those deep eyes my heart glowed with a purer love, a more entire devotion. Those were days of enchantment, but they could not last. The time came for me to leave her, and I felt that I was leaving the gate of Paradise to wander over a blighted world, from which every thing that was once beautiful had departed, and for ever.

It was the last evening we were to pass in that village, and she had parted with Mary as I met her on the stairs. I asked her if she would walk awhile on the bank of the stream that flowed behind the village. She consented, and we turned down a green lane that led to the river side. The shadows of twilight had fallen over the scenery, and one of the sweetest landscapes in all New England was reposing under the soft light of the moon. I knew that in a little while I should see that lovely form, perhaps,

no more. I wished to fan my hopes into a flame or extinguish them at once. I have a thousand times since that hour deplored that I did not then tell Frances all my feelings; it would have saved us both a world of misery. But I could not. I made the effort, but it was unavailing. It was the most bewitching period of my life. There was an indescribable charm over existence. I dreamed that the heart of man was without envy and the world without a foe. Thank God! it is all over now, and I will tell it all.

We held converse about the glorious heavens above us and the verdant earth beneath our feet; of the world and all its enchanting pleasures. *One* word I left unsaid, and that word was all the world to me. I did not, I could not whisper "love!" It was a charmed word I could not utter. We passed on and came up through an avenue of trees to her father's house. We stood at the door where we were to part; again I tried to summon resolution to make my confession, but a painful agony stifled the effort. I then thought I would write to her after our separation, and asked her if I might do so. She said she would always be glad to hear of my welfare. I pressed her hand with the wildest enthusiasm. That pressure was gently returned. I gazed on her with affection which I could not repress, and said "farewell." She returned the word and pressed my hand long and fervently. The moon-beams silvered a tear which was falling from her cheek. I could not resist the impulse of my affection, and clasped her to my breast, and kissed that tear away. It was a moment of exquisite happiness which a man can experience but once or twice in the longest life, giving a momentary glimpse of heaven and then losing itself again in human cares or less vivid joys.

"New hopes may bloom and days may come,
Of milder, calmer beam;
But, there 's nothing half so sweet in life
As love's young dream."

We parted, and I saw her no more. The next morning we left the village.

I had not yet learned how necessary the sight of her form, the sound of her voice, or the spot where we first met, had become to my happiness. Her image was before me night and day. She mingled in every scene of joy or sadness: she inspired every hope, and shed over all the future a soft and holy light. A few days, I wrote to her, poured out my whole soul, and requested an early answer. I should here say that I placed my letter in the hands of a young gentleman whom I had frequently seen in that village, who was about returning, and who engaged to deliver it to Frances in person. I now felt relieved from the harassing anxiety which had weighed on my spirits; for my confession was made, and I should soon know the result. But, day after day and week after week passed by, and I heard not a word from Frances. I was sure she must have received my letter, and it was certainly entitled to an answer. Why did she not write, if it was only to banish hope? Then came the revulsion. A bright star had risen upon my path—I had followed it till it led me to despair. I had been guided by an angel to the bowers of Paradise, and then expelled for ever. That was a dreary summer to me. The world, it is true, was glad and beautiful all around me; joy lighted on every hill-top; and the blithe carol of pleasure was heard along the silver streams; but *I* was un-

blest. Nature seemed to spurn me from her when I tried to forget my misery and court the joys I once felt in her companionship.

But it was possible Frances had not received my letter. She would not have given me leave to write to her unless she had intended to answer me, for she was too kind and generous ever to deceive. I knew that I was not worthy of her love. She was too pure for the love of earth. But still when I thought of the many hours I had passed with her, and the parting scene, and that falling tear, I could not but hope that she would suffer me to minister to her life, and spend my own in making hers happy. These reflections determined me to write to her again. I entreated her to answer me, if she said but one word, and that word were fatal to my hopes. In a few days I received her reply, and when I read it the charm of life fled for ever. She stated that she had received both my letters, and now wrote to me for the first and the last time. She had passed many pleasant hours in my society, and at one time thought she loved me; but she now regretted that she had even on one occasion discovered an affection which was only transient; she could not love me except as a friend, and I must not dream of marriage.

I now felt that I should be a fool to dream an hour longer. I woke to the task of crushing the edifice that hope had reared—of forgetting the only being I had ever loved—of blotting out the fairest star that shone in my firmament. I plunged into the busy world, but her image followed me there. I fought against my passion in solitude, but the effort to destroy it only increased its power. A deep gloom settled upon my spirit, and had I not dreaded the thought of presenting my soul before the throne of God before He summoned it away, I would have ended a life which had become wretched beyond description. This life was misery, and the future was shrouded in thick gloom. My health, which had never been firm, began to yield. I expected to die in a few months—oh! how gladly would I have hastened the hour of my deliverance. Perhaps I might live to see another spring smile over the landscape and bring hope to me: but I contemplated the future with fixed despair. Sometimes a momentary gleam of hope would shoot up before my vision and make my pulses thrill for an instant, but it as soon vanished, leaving me in deeper dejection.

I had always found it quite impossible to reconcile Frances' letter with my former views of her character. I thought she possessed too well-balanced a mind to act as she appeared to. Was it possible that letter had been written by another hand? I obtained one of her letters to my sister, for they often corresponded, and compared them together. There was a general resemblance in the writing, but still the contrast was sufficient to admit the hope, faint as it was, that the letter had been forged. I seized the first ray that broke through the darkness, as a drowning man grasps the straw which floats around his sinking body. I determined no longer to intrust interests upon which my existence itself seemed suspended, to letters. I would see Frances myself, and receive my sentence from her. If rejected, it must be from those lips where I once thought I had sealed our mutual love for ever.

The next morning I took the western coach and resolved before I closed my eyes in sleep to know what my destiny was to be. I walked from the hôtel to her father's house, and, with emotions which only such circumstances can inspire, pulled the bell. I was now standing on that spot

where, in the enthusiasm of first love, but a few months before, I had held that beautiful child of heaven in my arms. I heard no sound in the hall and rang again—and listened with painful anxiety for the door to be opened. At last it was opened. I inquired for Frances. The family had the day before gone to Boston! Fate was arrayed against me. On inquiry, I learned that Frances had gone on a long journey to the west, and the house-keeper only knew that they designed to proceed to New York and then to Cincinnati. I ascertained her father's address in New York and travelled across the country, by day and by night, until I reached the city. I called at the house where they had taken lodgings, and the answer was that they had that morning left, but no one could tell where!

When I threw myself down upon my bed that night I prayed that I might die. With a despair deeper and darker than I ever thought could settle upon the human heart in a world where mercy flashes from every sunbeam, I returned to my home. What a change had come over me in a few short months!

I resolved to struggle no longer against my love, but resign myself to its power, and let the star of hope shine on the cheerless path that led me to the grave. The dream made me happy. I was determined to indulge it to the last. I believed she would never be mine, but I loved fondly to linger around the ruins of that splendid castle which time had almost destroyed. I knew that none of my friends were aware of the extent, possibly not of the cause of my unhappiness; but they were alarmed for my health, and advised me to go to the south of Europe for a time. I rejoiced when the suggestion was made, for I longed to be far, far away from anything which could remind me of the wreck of my hopes. Possibly I might in the whirl and excitement of the world, forget my unhappiness. I made preparations for the voyage. The evening before I sailed I went to my sister's room and revealed to her the whole history of my love. She was deeply affected, and hung upon my neck and wept as none but a sister can weep upon a brother's heart. Dear Mary! She is now in heaven. Oh! it is a glorious reflection, is it not, that there is a world where no sigh of anguish shall ever be heard! where no tear shall ever fall! Mary promised always to speak of Frances in her letters.

The next evening the parting words had been spoken, and a fresh breeze soon took us away from the land where

"I had seen the hopes that fed
My youthful spirit, withered, dead;
And watched the meteor-flashing ray
That led me on recede away,
And felt the strength that nerved my heart
To deeds of daring, sink and die,
Till the last string seemed rent apart
Beneath my spirit's agony."

I wandered over Europe, and tried, on the classic shores of the Mediterranean, among the tombs of old empires and their gray monuments, to contemplate my history as I contemplated the ruins of beautiful Greece. I knew that I could not forget Frances, and this I did not wish to do; I only wanted to forget the dark and dreary disappointment—and worship her memory, as it rose like some classic form of antiquity. Time and distance had now begun to mellow the rugged outline of those dark days. But there were moments when the past with all its painful scenes rushed back so vividly upon my memory, that they were no longer clothed in that softened

light which at other times hallowed their remembrance; they stood before me in the stern light of reality.

I had received letters from home in the mean time, yet they were written soon after I left America, and they communicated no intelligence of Frances. For several weeks an impression which I could not shake off had filled my mind with fear that some dreadful evil had befallen her. For my friends I felt no solicitude; but the image of *that lovely girl in distress* haunted my vision night and day. I went to Venice; and soon after my arrival there, called on an American gentleman to whom my letters were to be directed, and found a small packet from America. I broke the seal with a trembling hand, for I dreaded the result. Beside letters from my parents, I found three from my sister. I opened the first, which was written only three months after my departure, and glanced through it till I came to the postscript. It stated that she had not seen Frances, but had alluded to my affection in one of her letters, and that the only reply she received was, "As you love me, Mary, do not mention that subject again—you will not, I know, willingly inflict misery upon me."

I broke the seal of the second, which bore a date a few weeks later. The first paragraph ran thus:

"Dear Edward: At the request of Frances a few days ago I came to visit her, and I have been unwilling to leave her to return home. It is with strange feelings that I write to you now. I know not whether this letter will thrill your heart with joy or turn your brain to madness. Dear Brother, I would give the world if you had never gone to Europe. I will not deceive you. It is my duty to tell you much of your strange fortune that you do not know. Since you left this quiet village, where we passed those days which to you were bright as heaven, until a few days ago, Frances has been declining in health, and suffering the deepest gloom. You would hardly recognize in her faded countenance and slender form the same bright, joyous being you once saw here. The night after my arrival we slept together; when I entered our lodging I found her sitting by the window, alone, weeping—I sat down by her and took her hand and said kindly, 'Frances let me know what grieves you; perhaps I can make you happy.'

"'Oh! no, Mary,' she answered, 'you never can heal my heart—it's broken, and I shall go down to the grave in the morning of life, and no one will know why I died.'

"'Oh, Frances, do not say so,' I replied, 'I think I know already the cause of all your misery. Is it not my brother?' She fell upon my bosom and said—

"'Oh! yes—but pray do not breathe it to the world. Let me know that I have your sympathy, and *I will die.*'

"'Oh, Frances, why do you say so; Edward loves you better than his own soul.'

"'Mary, you are deceived—It's a dream I have indulged too long, and have awoke from it to die.'

"'Dear Frances,' I answered, 'let me convince you, for I know it is true.'

"'Can it be—oh! can it be, Mary?' she said, as the fountain of her tears opened again, and a faint smile played around her face. 'No! no!'

"But hear me, love. You never saw Edward after you parted, the evening before we left here last summer, but you received his letters?"

"Received his letters? Oh! no—he never wrote to me."

"Never wrote to you? Oh! what can this mean? The night before Edward sailed to Europe he came to my room and told me the whole history of his love. From the first evening he saw you till that moment, he loved you deeply, tenderly, passionately. Soon after you parted he wrote to you and told you all, and sent that letter by the hand of Mr. —, who promised to deliver it immediately to you."

"Oh! God!" she exclaimed, "I see it all, and that cruel man has sacrificed me to his revenge, because I could not love him"—and she fell senseless into my arms. In a few moments she recovered, but she was almost frantic with grief. "But tell it all to me now, Mary—let me know the worst." I continued,

"Edward waited a long time for an answer and received none; but he wrote to you again and sent it by post. In a short time he received your reply,"—

"Oh, Heavens! No! I never wrote to him, and that letter was forged."

"That letter I saw, dear girl, and it seemed like your writing; but I could not believe it expressed the real sentiments of your heart. It told him to hope no longer, for you never could love him. Edward was overwhelmed with grief and his heart seemed broken. But he compared that letter with one of your own written to me, and the contrast was sufficient to leave room for hope. He came here to see you, and unfortunately you had the day before gone to Boston. He crossed the country to New York and called at your lodgings. You had just left, and no one could tell where. He returned to Boston and sailed for Europe, to forget, if possible, in a distant land, that he ever loved you."

"Oh! Mary, Mary, why did you not tell me all this before? Dear Edward, would to God I could see you, and then I should be willing to die."

"Edward, I never saw such grief as her's when she had heard my story. She embraced me with the kindest love, and wept in a wild paroxysm of grief. Edward, I pity you; but you may be able to bear up under this. But poor Frances—her heart is broken."

"Where is the vile wretch," I asked, "who has practiced this wanton deception?"

"I cannot tell you. After importuning me for months, unsuccessfully, he left the village, and has not been heard of since."

"It was late that night before we touched our pillows, and such a night I pray I may never see again. 'It was a night I shall long remember.' I have remained with Frances till now, and shall continue with her till you return—and oh! brother, I need not tell you to fly to America. Frances is now calm, and hope has begun to shed its beams upon her soul. But still, I fear she cannot recover fully from the shock. She is more cheerful, and has regained some of her elasticity and bloom. She lives in expectation of seeing you once more. Oh! then, fly my dear brother, and may God send you quickly to your broken-hearted Frances. You will find in this packet a letter from her."

I seized the remaining letter which I had supposed was from my sister,

and found that it was only superscribed by her; it was from Frances. It was brief, but it told more than tongue or words can tell.

"Oh! Edward, this is a crushing blow. If prayers could avail, I should to-night be in your arms. Months of agony and gloom had passed away, and I was preparing to die. But oh! God, let me live long enough to behold his face once more. Why have we been called to suffer all this? It is all dark. But let us submit to it. And, oh! can we hope? Yes, Edward, we will yet meet again, and then one hour will atone for it all. But should it prove that we have already seen each other for the last time, when you lie down to die, console yourself with the thought that Frances loved you better than the whole world, to the last. But I will not die till you come. Oh, then haste, dear, dear Edward, to your own Frances."

"P. S. Mary has told you all in her letters."

If when I had finished reading these letters, I had been told that for a thousand years I was to endure the fearful tortures of the inquisition I should not have felt as I felt then. Burning revenge toward the fiend who had broken into the bower of our early love only to destroy—a wild desire to annihilate the breadth of the Atlantic in an hour—the awful fear that she would die before I reached her, *all* burst in one tremendous wave over me. But it was not time now for thought but for execution. In one hour I was on my way to Paris. I sailed from Havre the day I reached it, and in six weeks from the time I received those letters I was in the hall of my father's house. My sister sprung into my arms and fainted. I placed her upon the sofa and knelt by her to catch the first sound that came from her lips. She spake, and sealed my despair—"she's dead."—

What passed in my bosom during the next few days words can never tell.

* * * * *

When the first wild blast had passed away, I went to that beautiful village to see the deserted home of my lost Frances and visit her grave. It was a calm bland evening in early autumn, and a soft melancholy was spread over the landscape. Every thing around harmonised with my own feelings. I passed into the old church yard and found my way to her grave. She was sleeping under the solemn shade of a lofty sycamore, and the evening wind was sighing her requiem through its branches, and scattering now and then an aged leaf upon her tomb. A chaste column marked the spot of her repose. It bore this simple inscription:

The Grave of
Frances —
who died — in
her 18th year.

"Her sun has gone down while it is yet day."

I could have been forgiven, I thought then, by the whole world for weeping, and I bedewed her fresh grave with such tears as man can shed but *once*. For there is one fountain and it lies in the very depths of the soul, which can be unsealed only by such a misfortune as this. It opens for those tears we shed when we kneel for the first time over the ashes of our first and only love, and then leaves the heart desolate as it closes for ever.

Here I opened a sealed packet that Frances had committed to Mary's keeping to be given to me, with her last request that I would read it for the first time at her grave.

I found a letter written with her own hand, a few days before she died.

"MY OWN DEAR EDWARD: I have waited long months for you to return, and it has been my only prayer for this world that I might see you once more before I die. But I feel that the sands of life are fast falling, and that in a little while this feeble hand will grow cold in death. Since the evening that we parted at our door, and you held me in your arms, every throb of my heart, to its last pulsation, has beat and shall beat for you—I have loved you better than all else this side heaven. But my only concern now is for you; for myself I have no solicitude. You have received my letter—you know how deeply I love you, and you will try to reach my arms before I die, but you cannot; I know your heart will be desolate; you will be alone in the world when I am gone. But let the thought that I have loved you deeply and loved you to the last sustain you. And oh! Edward, when you come to break this seal, and weep over my grave, cast your eye beyond it, for we shall meet in heaven.

'Where no farewell tear is shed.'

Oh! what a glorious thought it is, that in heaven there shall be the rapturous meeting of friends—there the cold mildew of disappointment shall never fall to blight the flower of love—there the wicked shall cease from troubling and the weary and aching heart of man shall find an eternal repose.

"You will find in the hands of your sister my miniature, and some other little treasures I prized; accept them: they are my parting gifts. Let me ask of you one dying request and I will make you a dying promise—Oh! Edward follow the Saviour and be a Christian, and then our separation will be only for a season. For myself let me say: we know little, it is true, but I promise you, if I shall be permitted, I will hold communion with you. I will come to you and be your ministering spirit. I will cheer and console you in every hour of sadness and drive grief away from your heart. I will be your guardian angel through life. If I can I will visit you when you come to my grave, and give you, if possible, some token of my presence. I will be as near you and as constantly as I can. If we knew that this could all be, it would be a blessed assurance. We do not know, but we can hope.

"And now, dear Edward, the being I have loved best on earth—the one whom I have prayed to see but once more before I die—the one whom I hope to greet in heaven and sing his safe arrival there—farewell. My latest prayer and thought shall be for you—farewell—farewell. Your own
FRANCES."

There was a spirit in these lines which breathed of heaven. They expressed the last fond feelings of her soul, and I would not have parted with the consolation they afforded my wounded heart for the whole world. I recalled her request and her promise. I could not separate them. I knelt before the Father of the Universe, and by that grave I sealed my vows to be his obedient child. In a moment the deep struggle in my bosom ceas-

ed, and I felt a sweet submission to God's will. For the first time in my life I looked up to heaven, and with a tender, confiding, and grateful love, exclaimed, "Oh! *my Father*"—and then experienced a calm impression that the ground on which I knelt and the air around me was holy. I heard no voice which spoke to the outward ear; but retreating within my soul I seemed to hold communion with that pure and glorified being I had loved. And not an hour has since passed that I have not felt that the smile of God and the guardianship of my sainted Frances lingered around me. I stayed in that peaceful church-yard for hours, but I did not feel that I was alone. I pressed those parting gifts to my heart and left her grave.

Since that time, at almost every anniversary of her death, I have gone to her native village to visit her resting-place. It was but a few days before we sailed that I stood there. Fifteen long sad years had rolled away since her death, and yet it seemed but a brief period. The green grass had overgrown the mound, and the same broad arms of the sycamore still sheltered her repose. Her parents, too, were resting by her side.

You cannot wonder, now, my dear sir—my companion said—that this has been to me a somewhat dreary world. I have felt no disposition to win the love of another, for my heart is still pledged to Frances. Since her death I have laid my father, mother and sister in the grave, and spent most of my life at sea and in foreign lands: for I enjoy better health, and I experience a quietness of feeling on the ocean, and an excitement abroad which make me contemplate the past with less gloom. But I never should have been able to endure all this, if I had not been sustained by the hopes and consolations of religion. My misfortunes I consider the only agency which led me to experience the blessedness of personal religion. They have weaned me from my strong attachment to the world and I have long anticipated my own death with cheerfulness. I believe there is nothing earthly and fading that can satisfy the restless heart of man. But I do know that "a life unmeasured by the flight of years," with its sublime prospects and exalted hopes can completely fill the soul.

"You have told me a sad story, my dear sir," I replied. "But still the light of heaven dispels its darkest gloom. It reminds me of the traveller, who, when he comes at evening to some mountain's brow, after battling storms and tempests through his journey, sees nothing but ruin spread over the ground he has traversed, beholds the sun when he is setting, casting from a clear sky a flood of golden light, promising a fair day to-morrow."

"Come," said my companion, "let us go below, and in my state-room I'll show you her picture."

When we had entered the room and the door was closed, he took from a small writing-desk a miniature. It was a picture of surpassing loveliness; there was a bland and beautiful expression over it—it was taken while she was yet in the bloom of youthful beauty. I kissed the picture, and he thanked me, and returned it again to its place with a deep sigh, saying—

"Poor Frances! But she is an angel now."

My heart was too full for utterance, and we wept together.

IMITATION OF HORACE.

On rolls the year in rapid flight,
Discarding man with all his might—
Discarding virtue's purest light,
And speeding to eternity.

Tho' altars smoke with rich perfume,
Tho' odours burnt breathe forth their fume,
'Tis vain to shun the destined tomb,
The lot of frail Mortality.

Tho' massive piles amid the skies,
In awful grandeur proudly rise,
The worm of nature lives, and dies;
Thus, also poor Humanity.

Thus, transient man, his all must yield,
The swain who plods the fruitful field,
The rich man e'en can find no shield,
Against unerring Destiny.

In vain you shun the clarion shrill,
That sounds aloud to battle fell;
In vain the heaving bosom's thrill,
'Tis vain to shew Timidity.

Cocytus languid flowing on,
Sisipus dire (Eolis' son,
Danaus too by fates undone,
Await congealed Vitality.

The lovely spouse that smiles so gay,
The verdant lawns where jocund play,
The blithesome herd, must pass away,
And yield to nature's Deity.

Ed.

GRAND VISITATION.

THE spirit of innovation or improvement as it is not unfrequently mis-called is emphatically abroad every where; no part of creation is free from its influence; the heavens above, the earth below, nor the waters that are under the earth—change, change, is constantly going on in the world; old things are giving way to new ones without regard to their relative merits, in servile obedience to an ever changing senseless fashion of the day or hour, and that too under the specious colouring of "*improvements of the age*." We revere old things—well settled habits and customs have our regard and veneration; and especially do we deprecate that spirit of innovation which would lay its unhallowed hand upon the "*ancient land marks*" of Odd-Fellowship. We are not of that class exactly who would defend absurdities however ancient, upon the principle that "*a man ought not to be wiser than his father*;" yet it is certain that many good and valuable old

customs in Odd-Fellowship have been elbowed out of practice, simply in respect to this modern mania. We remember the time very well when it was the custom of the Grand Master with his train of Grand Officers, to make periodical visitations to all the subordinates in his jurisdiction.—There in the body of the Lodge, having taken the chair, it was his duty to examine the officers in their respective charges, to explain the Work of the Order, to impress upon the members the importance of a due attendance upon Lodge duties, to enlarge upon the principles inculcated in the lectures and degrees, to submit a review of the State of the Order and its prospects, and thus to inspire a spirit of zeal and enthusiasm for the welfare of Odd-Fellowship which kept all at work in generous rivalry. That old custom is abolished, no, not abolished, we are sure it never will be in Maryland, but it is obsolete, and now that the Grand Master of the State is of the *olden* *leaven*, we hope he will restore this, at least harmless, if not useful, ancient practice in the work. These remarks have been occasioned by the perusal of an address delivered in November last by P. G. M. W. W. Moore, upon the occasion of the Grand annual visitation by the Grand Officers of the District of Columbia.

We subjoin a few extracts from the address referred to, for the double purpose of presenting as they do an interesting account of the Order in the District of Columbia, and in the hope that the steady adherence evinced by this daughter to old and early landmarks, may incite the forgetting mother to profit by the example. While on this subject we will venture one other suggestion to the Grand Master of Maryland, and that is to restore to the Order the ancient, and although simple, yet beautifully expressive salutation with which the Grand Officers were wont to be hailed by the whole body of the Lodge at their Grand visitation. This venerable custom has been consigned to the tomb of the Capulets, by the modern spirit of innovation. Will the G. M. call it by his breath again to life? It is his prerogative to do so, and we trust he will exert it. Ed.

EXTRACT from an Address delivered by P. G. M. W. W. Moore, at the Grand Annual Visitation of the Lodges in the Dist. of Col., in Nov. 1841.

"BRETHREN:—I do not feel at liberty to take leave of you to-night without advertising to the present prosperous condition of the Order in this vicinity. Many of you will recollect that just two years ago, it was my fortune to be placed in a situation precisely similar to the one I now occupy—having been selected then, as now, through the partiality of the Grand Master for the time being, to close the round of Annual Grand Visitation by appearing at the head of the Body that visited this Lodge.

"On that occasion, in connexion with the rapid advancement of Odd-Fellowship every where, I had the pleasure of congratulating you on its brightening prospects in our own immediate neighborhood. What I then uttered was not prompted by cold formality, but came from the fountains of the heart in a spirit of profound and unaffected sincerity. I was rejoiced to find that the unpropitious clouds which had so long lowered in threatening aspect on our path, overshadowing it with gloom and despondency, and causing us to move along in doubt and apprehension as to the ultimate triumph of our exertions, were just then beginning to break away, revealing in the distant horizon a clear and benignant sky. We beheld it; and our hearts gladdened by the animating sight, expanded with gratitude that we were permitted to look to the future with a high and enthusiastic hope. We felt the additional responsibility these cheering anticipations imposed upon us, and at once resolved to acquit ourselves of our duty as became men conscious of being engaged in a righteous and beneficent enterprise—trusting to the intelligence of our fellow-citizens, who are as liberal as those of other communities where the Order has flourished even beyond the expectation of its friends, for that confidence

and support which the principles of our institution cannot fail to command whenever they become known; for, where properly understood, prejudice itself dare not deny their truth or question their benevolence.

"Well, this was only two years ago; it seems to me as though it were but yesterday. Would you survey the field of our labors in the brief interval of time that has since elapsed? This cannot be done at a momentary glance of the vision, but the accruing fruits may be witnessed by visiting the Lodges under our care, where you will find, in the many strange faces that greet you within their halls, the most gratifying evidence that our efforts have been crowned with a brilliant success, resulting in the ingathering of an abundant harvest.

"We had then but four Lodges, two of them just emerging into being; we now have seven, all in a high state of prosperity. Turn first to the east, and you will there discover three healthy Lodges where but an infant society existed two years ago. Two of these have been established in the last twelve or eighteen months, under the beautiful names of *HARMONY* and *UNION*. They are the offspring of indomitable *EASTERN*, the pioneer in that section of the city, and both growing in numbers and respectability, increasing their returns at every quarterly communication until the roll of the first already exceeds fifty names, and the other presses hard upon it—each vying with the other in a laudable ambition, and realizing a joint revenue the present year of seven hundred dollars. And here, more immediately beneath our observation, we have *COLUMBIA*, a child of our own, high-spirited and active, who, we would imagine, had scarcely time to set her barque fairly afloat and have it well trimmed, ere she is grappling in an effort of proud emulation, with her two seniors here, for the trophies that inure to the most indefatigable in duty. Her list of members already embraces sixty names, with a revenue the present, her first year, of five hundred dollars.

"Were these three Lodges alone the gains of the campaign, we might congratulate each other on having achieved a brilliant victory. But look further, and you will find that *EASTERN*, though a junior, whose members have planted two new and flourishing Lodges, only numbers half a dozen members less now than when I last addressed you,—having yet left to herself a Lodge respectable in strength and character, with every inducement to press onward in the work of benevolence and humanity. *POTOMAC* has actually trebled her members, and is still dashing forward with an energy which, while it excites the hopes and admiration of the entire brotherhood, is literally confounding prejudice and skepticism at the boldness of her success. *WASHINGTON* has increased her members fifty per cent., and is also in the full tide of successful operation. She is firmly established, and her lengthened roll and ample treasury not only demonstrate a promptitude on the part of her members which places her stability beyond the reach of any casual stroke of adversity, but give earnest also that she has laid the foundation of yet greater power and influence. And so with old *CENTRAL*, the mother of all—who has given birth to fair *COLUMBIA* since she became a grandmother—she, too, is augmenting her strength and resources, and yet retains of her numerous progeny nearly a third more than were inscribed on her large record of 1839.

"To sum up, then, in these two brief years the Order has more than doubled the number of the fraternity under this jurisdiction, and more than doubled its revenue. Instead of but little upwards of two hundred contributing members, we now enrol nearly five hundred; and our annual revenue, from fifteen hundred dollars, has mounted up to a sum approximating three thousand five hundred dollars. Is not this a cheering retrospection? And, what is more gratifying still, all our lodges,—daughters, mothers, and grandmother,—contrary to the usual course of natural life, are in a state of healthy, vigorous action, exhibiting no symptom of age, decrepitude, decay, or even weariness, but apparently more youthful, and certainly more buoyant than ever, all contending in a spirit of love and affection, the old with the young, for the honor of the greatest toil, the credit of the largest business, the most enduring monuments of worth and merit.—Such has been the progress of our affairs during the period under review, and I feel assured you all rejoice with me in its contemplation.

"And now, in conclusion, I would say to you: Press onward still; be not sluggards; observe the precepts of our institution; act in a spirit of love and forbearance towards each other, discarding evil passions of whatever kind; if a brother go astray, draw him gently back to duty by the suasion of kindness and affection; let no bickerings disturb the harmony of our social intercourse; aim yet at a higher moral standard; let us endeavour to imitate each other's good examples, and be grateful to heaven for all the comforts we enjoy. In a word, ponder seriously the virtues of faith, hope, charity—the nature of Friendship, Love, Truth—the impressive morality of our lectures—and we cannot fail to be better men, better christians, and better qualified in every way to enjoy our privileges both as a fraternity and a people."

EDITOR'S TABLE.

WITH the beginning of the new year we present to you the first number of the "Covenant and Official Magazine of the Grand Lodge of the United States," a monthly periodical to be devoted to the cause of Odd-Fellowship and general literature.—Originated by the highest department of the Order as its "official organ," the position to which we have been invited by that body is necessarily one of very great and delicate responsibility.—Upon the proper conduct of our office will depend, almost entirely, the realization of the hopes so sanguinely entertained by its zealous projectors, of the utility of this magazine to the Order. We hold therefore, no ordinary trust; and have our fears that we have ventured, perhaps too rashly, upon a field full of danger to ourselves and the Order. Be this as it may, we have accepted the appointment, and trusting to the kind and discriminating indulgence of the fraternity, the best we can, shall be done, to make the Covenant a work of value to the Order and worthy its high authority. It is alike due to the Grand Lodge of the United States, and to the patrons of this periodical, that a plain statement should be made of the design of its establishment, and the character proposed to be given to it, as a means of commending it to the confidence of the Order.

The causes which influenced the Grand Lodge of the United States in originating this Magazine, as its legitimate organ throughout its jurisdiction, are so aptly and briefly set forth in the report of the committee to whom the subject was referred at the September session 1841, that we make no apology for employing their own language on the subject.

"The committee, to whom was referred so much of the Grand Corresponding Secretary's Report as relates to "the Covenant," respectfully report, that after mature and deliberate examination of the propriety, policy and expediency of establishing an official magazine under the auspices, and for the benefit of the Grand Lodge of the United States, your Committee are convinced that the period in our successful operation has arrived when it has devolved on the Grand Lodge of the United States to undertake the enterprize without farther delay.

"In the very large and continually increasing numbers of the Order within her jurisdiction, the appetite for knowledge of an authentic character in relation to the history, principles and practices of the institution is correspondingly great and increasing. To gratify in a degree this desire of the brotherhood for the diffusion of intelligence, several attempts have been

made by unauthorised brothers to establish periodicals, some of which have maintained existence for longer or shorter time; but few, indeed, have been enabled to extend it beyond a single volume, from the want of official character in their mode of publication. It therefore seems to have become incumbent on the constituted authority, to adopt such measures for securing to the Order the advantages of a periodical, which would have united in itself all other requisites for success in addition to that of being authorised and official.

"Our brethren in Great Britain have maintained for a series of years a well conducted official magazine, which has contributed much to the advantage of the brethren, and of the Order;—to the brethren, by the dissemination of authentic information relative to the affairs of the institution; and to the Order, by yielding an income in profits to the funds thereof, and thereby lessening direct exactions."

The character which we design to give to the work, is, to make it an authentic and official exponent of the true principles of Odd-Fellowship; to illustrate the proper application of those principles in our relations to the Order, to each other, and to the world at large; to explain to the whole jurisdiction in its various departments from time to time, whatever in the laws, usages, language, lectures, or general work of the Order, may be either not generally, or imperfectly understood; to record its gradual progress, improvement and increase; to detail such of its statistical concerns as may serve to show its resources, and their respective application to the legitimate ends of the institution, so far as they may be derived from the returns and special correspondence with the office of the G. Cor. Secretary; to note the institution of new Lodges and Encampments, the celebration of general or local festivals, and to admit free and temperate discussions upon subjects of particular interest to the Order, whether connected with its work, form of government, state or federal legislation. A very large portion of the Covenant will necessarily be devoted to general literature; and in this respect, we hope to place it along side of some of the best periodicals of the day. It will be obvious however to all, that we shall be doomed to disappointment, if left to the resources placed at our disposal by the Grand Lodge of the United States. The time has been when literature, science and the arts, although not less zealously cultivated by their respective votaries, than in the palmiest of ancient days, were neither cherished or appreciated; that day has passed, and it may be justly recorded by the historian, that the present is an age of distinguished intellectual and moral refinement. From every quarter of the earth, the press is teeming with the rich productions of the human mind, liberated as it were from their prison house by the pure and enlightened education of an age, which invites the merchant, in relaxation from the mart of commerce, to the hall of science; the mechanic from the workshop to the temple of literature, and the agriculturist from the old and settled forms of rustic labour, to the study of the bounties of nature, as subjects of cause and effect, to be properly understood only by enquiry into the laws of science. No editor, or assistant, in view of the present critical refinement of society, could by possibility, of themselves, hope to sustain an elevated literary character for this magazine, however intellectually endowed; much, very much therefore, will depend upon the willingness of those brethren whose talents, education and leisure of life will permit, to aid us in the effort now making to furnish such at-

traction to the work, as will commend it in this department to the patronage of the scholar, and the lover of refined literature. The means placed at our disposal by the Grand Lodge of the United States have been applied to the best of our judgment, in the aids which we have called to the service of this magazine. In addition to these there are many, very many, whose talents we well know and appreciate, whose assistance we have invoked and whose promise we have for occasional contributions; we trust *they* will not disappoint the expectations which the authorised annunciation of their names in our prospectus, has very generally awakened in the Order.

The object of establishing the official magazine of the Right Worthy Grand Lodge of the United States, and the character expected to be given to the work is now before the Order, upon whose patronage mainly depend its hopes of success.

WITH the present number commences the "Covenant" under the auspices of the "GRAND LODGE OF THE UNITED STATES;" and as we will have occasion frequently to commune with its readers, through the course of the ensuing year, we have thought proper to offer a word by way of introduction. First of all, though perhaps late in the day, we wish to the readers of the Covenant, old and young, male and female, gentle and simple, "A HAPPY NEW YEAR." A happy new year, indeed, may it be to one and all; and when its circling suns shall have passed may we look back and with pleasure reflect, that its days have been spent in a manner profitable to ourselves and our kindred race.

Having as in duty bound passed the compliments of the season, the reader will please sit down, while we hold a short conversation upon the prospects before us. You see, friend, that the "Covenant" appears in a new dress. It has doffed the old garments and come out in a new "holliday suit," which if it be not of the real "*bon ton*," we doubt not is sufficiently respectable to gain its admittance to your parlors, and to the presence and favor of your wives and daughters. The presiding genius of the establishment promises that it shall be kept neat and clean, and that in this dress it shall regularly make you its monthly visits. We hope it may find a cordial welcome. But to secure an object so desirable something more will be requisite than the mere outward adornment of the person. The "*inner man*" must also be furnished with materials to amuse, interest, instruct and improve the minds and moral feelings of those who may hear its messages. Ah! Friend, there you have us. And this is by far the most difficult part of the business. In that work the present writer can promise but little. We can only say that we engage in it with an ardent desire, that it may be eminently useful, not only to the brethren of that Order to whose interests it is primarily devoted, but to all that read its pages. Devoted to a laborious profession, the duties of which engross the great portion of our time, we can promise but little, that shall possess any degree of literary merit. Our aim will be to be useful, rather than to please the fancy, or minister to a high literary taste. We will, from time to time, present the reader with such subjects, as we deem of importance to the Order;

and calculated to promote the great principles of the institution; and it will be our constant aim to utter no word or sentiment that can give offence to the most fastidious, in politics or religion. We are proud to be named as an Odd-Fellow, and as such alone, will we write and speak through these columns. But promises are of little use. Our works must approve or condemn us. So let it be.

I. D. W.

WORK OF THE ORDER, AND DEPUTATION TO ENGLAND.

THE importance of the subject to which the subjoined proceedings refer, and the very erroneous opinions, which we learn have been entertained, and acted upon in some of the Lodges in relation to the merits of the proposed effort to remedy a great and growing evil in the Work of the Order, we mean the constant innovation upon its ancient character, have induced us at the risk of being considered importunate to place them before our readers, with our views of the necessity of the measure recommended.

R. W. GRAND LODGE OF THE UNITED STATES, }
September Session, 1841. }

Rep. Hopkins from the Committee on Correspondence, made the following report, with the accompanying resolutions, which was read, concurred in, and the resolutions adopted.
To the R. W. Grand Lodge of the United States, I. O. O. F.

The Committee of Correspondence, who were directed to inquire into the practicability of devising some means of producing uniformity in the Work of Odd-Fellowship throughout the Earth—and to that end, to consider the propriety of sending a deputation to Great Britain, to confer with the Manchester Unity, or any other Body of Odd-Fellows, on this subject with a view to induce if possible their co-operation in the premises—report,

That they have considered the matter referred to them, and are fully impressed with the importance of the subject—a uniformity in the Work of Odd-Fellowship throughout the Earth, is very desirable. They believe it is practicable, though certainly cannot be obtained without great difficulty. In view of the fact that the Brethren in England consider themselves as the Head of the Order, and claim to control the Work every where, when it is well known that over it in the United States they have no control, but that it is under the exclusive jurisdiction of the Grand Lodge of the United States, it will be seen at once what obstacles exist to the attainment of so desirable an object. For the purpose of producing uniformity in the Work—your Committee believe it would be desirable that some one or more of the members of the Order in the United States, should hold personal communication with the Manchester Unity. They therefore offer the following resolutions, viz:—

Resolved, That the difficulty existing in the Order by a want of uniformity in the Work, is deeply deplored by this Grand Lodge. And

Resolved, That so soon as sufficient funds can be procured to defray the expense, one or more members of the Order shall be appointed to visit England—with instructions to confer with the Manchester Unity, or any other Body of Odd-Fellows on the subject of the difference in the Work of the Order, and to use their best endeavours to procure a return to the ancient Work.

The same Committee who were directed to consider and report on the propriety of an appeal to the Grand Lodges and Encampments, and Subordinate Lodges and Encampments under their jurisdiction, to contribute a fund to defray the expense of a deputation to England, report—that, that subject has been considered by them, and being of opinion that each and every Lodge and member of the Order being deeply interested in the attainment of the object contemplated, the expense of sending a deputation to England should be borne by all.—That the regular funds of the Grand Lodge of the United States forbid the hope that for years funds sufficient can be obtained to enable it to pay the expense; under this impression your Committee, in the belief that each Lodge would cheerfully aid in the attainment of the object, and enable an early visit to England by the deputies to be appointed, offer the following resolution, viz:—

Resolved, That the Corresponding Secretary address a communication to each Grand Lodge and Grand Encampment, working under the jurisdiction of the Grand Lodge of the United States, stating the importance of the object to be attained by a deputation to England, and asking a contribution of at least Ten Dollars from each Subordinate Lodge or Encampment

under their jurisdiction, to be applied to defraying the expenses of one or more members to be appointed to visit England, authorised to use their best endeavours to obtain uniformity in the Work of the Order. All of which is respectfully submitted,

H. HOPKINS,
MARK P. TAYLOR,
A. E. WARNER.

September 23d, 1841.

On motion of Rep. Davids of New York, it was ordered, that the report of the Select Committee just adopted, in relation to the proposed deputation to England, and the resolutions accompanying the same, be printed by the Corresponding Secretary in circular form, and be addressed by him to each Subordinate to this jurisdiction.

If we understand any thing about Odd-Fellowship we believe that its elementary, nay its cardinal feature, is the diffusion of benevolence and charity—that this is indeed; its noblest attribute of character, and if we be right in our opinion, it requires no extraordinary accumen to discover that all other efforts to promote the fundamental object of the Institution, must measurably be abortive, if the means of discriminating in the dispensation of its favors are either entirely ineffectual, or at best of doubtful virtue.—The Work of the Order is the language of the Order, and its ready recognition, or intelligibility wherever and whenever it is attempted to be spoken is the only certain means of protection against imposition, and the improper distribution of its charities. It is neither the dictate of wisdom, nor in the true spirit of Odd-Fellowship to stop to inquire *where the departures from the ancient work originated, how long they have existed, what party are more interested in producing uniformity in this particular, whether it be our brethren in England or ourselves?* Nor again does there appear any force in the argument which contents itself with a conviction in advance *that the whole scheme will be a failure, and therefore does not merit support.* It ought to be enough it seems to our minds to recommend this enterprize, for us to know, that the language of Odd-Fellowship as now spoken in England, is not the same which we were taught; that terms or idioms affecting the intelligibility of the whole tongue have been so changed as to render it difficult, if not impossible to understand each other; that as a consequence, English and American Odd-Fellows are respectively excluded from each other's lodge rooms; and that unless an effort is now made to restore the original language, we shall perhaps in another quarter of a century hold no fellowship whatever with the Order in Europe. It is true as is said very frequently that there are perhaps one hundred travelling brethren from England, where one from this jurisdiction visits that country, but let it be remembered that the obligations of Odd-Fellowship require that we should exert as much solicitude for the relief and protection of *one* brother, in a strange land, as for one hundred. The sentiment which we have heard gravely uttered in some Lodges, that *the Work of the Order is well enough understood at home, and that we have no concern about it elsewhere,* bespeaks a selfishness utterly at war with the enlarged field of labour and usefulness for which Odd-Fellowship is destined, and with the principles which it teaches from the "threshold" to the "tent where the High Priest is." It savours too much of that narrow and contracted code which admeasures humanity by the world's standard of values: to the honor of the Order be it said such idle opinions have but few advocates, and will find no response we are sure in any Lodge under this jurisdiction. The advancement of the empire of universal charity throughout the world ever will be the aim of our Order, for the attainment of which in no way can its ener-

gies be more efficiently employed than by the conference with England, recommended by the Grand Lodge of the United States.

The opinion that the Manchester Unity will not meet us in a spirit of concession and compromise, appears to us alike unreasonable and gratuitous. The envious distinction which lies open before the great parent of the institution as the certain result of a zealous co-operation in this measure, of having produced an Order, united by a common bond and speaking a common language throughout the earth, forbids the idea, that she would reject counsels calculated to effect so desirable a result. We have neither doubt of the success of the mission, nor misgivings as to the subscription of the necessary fund. The Lodges and Encampments will supply it, and we rejoice that the evidence of this fact is now before us.—In view then of the great importance of the subject, let every State in Odd-Fellowship send up their delegates at the September Session 1842, prepared to select the most distinguished of our Brethren, to represent the Order at large in this interesting conference.

GENERAL CORRESPONDENCE.

It would afford us great pleasure to publish at length some of the many very agreeable letters in relation to the condition and prosperity of the Order in the different States, which we are constantly receiving, but in as much as the limit of our pages forbid such a gratification we shall reserve a small space in our own department for the due acknowledgment of such favors, and the publication of such extracts from them as may be useful and interesting.

Extract of a letter from late Secretary Geo. H. Walter, of Marion Lodge No. 2, of South Carolina, dated Dec. 4, 1841.

"During the last quarter (in which I had the honor of serving as Secretary,) which ended 26th November, 1841.

The number of initiations were	-	-	-	-	-	-	-	-	-	53
1st Degree conferred on	-	-	-	-	-	-	-	-	-	38
2nd do. do.	-	-	-	-	-	-	-	-	-	39
3rd do. do.	-	-	-	-	-	-	-	-	-	40
4th do. do.	-	-	-	-	-	-	-	-	-	22
5th do. do.	-	-	-	-	-	-	-	-	-	20

The greatest enthusiasm appears to prevail among the Odd-Fellows in Charleston, and from 5 to 7 are initiated weekly in the two Lodges.

"The best of feeling exists among the members of Lodges Nos. 1 and 2, and all seem much pleased with the beautiful principles expressed in the Order.

"P. G. M. Bain arrived last Sunday, and opened the Grand Lodge of S. C. He has given us a great deal of useful information, as regards the Degrees, which was heretofore unknown, and corrected a number of errors incident to New Lodges.

"Enclosed you will receive five dollars, which will pay for two year's subscription to the New Covenant, about to be issued.

"And now sir, I must leave you, but before I do so, allow me to say, that with us, every thing shall be done here that can be for the good of our beloved Order, and any information or service that you may want, which is in the power of the Odd-Fellows to render, will always be given, and by none with more pleasure than by &c."

Extract of a letter from Grand Secretary Thomas, of Charleston, South Carolina, dated Dec. 7, 1841.

"It is with pleasure that I have to inform you that the Grand Lodge of South Carolina was organized on the 29th November, when the following officers were elected:

Bro. J. H. HONOUR, G. M.

Bro. J. E. WALKER, G. Treas'r.

" P. DELA TORRIE, D. G. M.

" S. THOMAS, Jr. G. Sec'y.

who were duly installed by P. G. M. Bain, of Virginia.

"The members of the Order will not soon forget P. G. M. Bain—a month would have been a short visit for such an Odd-Fellow to the friends in Charleston.

"At the expiration of the second quarter, Marion, No. 2, numbered 129 members.—There is a probability of two additional Lodges at work, ere the present quarter shall close.

Extract of a letter from P. G. M. Geo. M. Bain, of Portsmouth, Virginia, dated December 13, 1841.

"Accompanying this, I have the pleasure of making my return to the G. Sire of the installation of the Grand Lodge of South Carolina. I have never had more satisfaction in the discharge of any duty as an Odd-Fellow, since I have belonged to the Order, than I had in my attendance in the city of Charleston. The Order there is in proper hands, such as will sustain its moral character, and give it standing throughout the state.

"Enclosed, I have the pleasure of handing you ten dollars as a donation from Wildey Encampment, to assist in defraying the expenses of the delegates to England. Also twenty dollars from Old Dominion Lodge—and here let me say that supposing all the Lodges would or might not respond to the call, I used my influence in obtaining the twenty instead of ten dollars."

Extract of a letter from Grand Master of Tennessee, dated Nashville, December 1, 1841.

"I am also authorised to inform you that the Lodges here will most cheerfully contribute their quota of the funds necessary to defray the expense of sending an agent to England.

"You will therefore please notify the Grand Lodge of Tennessee, through the undersigned, what amount will be deemed sufficient from this state, and when it will be required. Which will be forwarded with pleasure and promptness.

"All here are pleased with purchase of the Covenant by the Grand Lodge, and are much interested in its success."

Extract of a letter from Grand Secretary Glassburn, of Mississippi, dated Natchez, November 28, 1841.

"Annexed you will find our annual report—owing to the absence of the present Secretary from the State, and resignation of the Grand Master, it was delayed until the present—hoping it will arrive in time, and this delay will be excused. The various Lodges in this State are generally prospering, peace and brotherly love prevails among them.—The revenue of the various Lodges, as also of the Grand Lodge, after paying expenses has been generally appropriated to the distressed and sick brothers of the Order.

The annual report of the Grand Lodge of Mississippi, referred to, we subjoin to perfect to that extent the deficiency in the general statement of the Order made up by the Corresponding Secretary from the materials in his possession at the last annual session of the Grand Lodge of the United States.

ANNUAL REPORT of the R. W. Grand Lodge of the State of Mississippi, I. O. O. Fellows, to the R. W. Grand Lodge of the United States, commencing May 1840, and ending May 1841.

The R. W. Grand Lodge of the State of Mississippi, is composed of 40 members, and has under her jurisdiction 8 Working Lodges.																					
LODGES.	Where Held.	County.	Time of Meeting.	Initiations.		Suspensions.		Cause.		Expulsions.		Cause.	Rejections.	Restatements.	Admitted by Card.	Withdrawn by Card.	Deaths.	Contributing members	Past Grand Masters.	Revenue.	REMARKS.
Mississippi,	1 Natchez....	Adams....	Wednesday,	13 29	non-pay dues	10 non-pay dues	1 ..	3 18	1 ..	3 18	M. Rufner,	\$1105 00									
Washington,	2 " "	" "	Thursday,,	12 9	" "	3 ..	2 ..	3 8	..	3 8	Wm. Dale,	531 50									
Warren.....	3 Vicksburg..	Warren.	" " "	12 39	" "	6 immoral con.	1 ..	2 20	3 81	Benj. Walker.	847 67										
Howard.....	4 " "	" "	Friday," "	17 33	" "	" "	2 ..	1 ..	2 27	" "	705 18										
Grenada....	6 Grenada....	Yalobusha,	" " "	21 ..	" "	" "	1 ..	1 ..	1 ..	" "	743 63										
Rufner.....	7 Raymond....	Hinds.....	" " "	24 ..	" "	immoral con.	8 ..	15 12	25 ..	" "	722 00										
Raymond....	8 Vicksburg..	Warren.	Wednesday,	50 1	" "	4 ..	23 8	61 ..	10 ..	" "	1070 00										
Macon.....	9 Liberty....	Amité....	" "	6 ..	" "	" "	..	..	..	..	122 00										
Wm. Dale..												\$5346 93									

Extract of a letter from Brother G. F. P. Schwartz, Secretary of Potomac Lodge, No. 31, dated Hagerstown, Maryland, December 15, 1841.

"Enclosed you will receive Ten Dollars, being the amount appropriated by this Lodge, pursuant to a call of Grand Lodge of the United States, to aid them in sending a deputation to England, to effect a uniformity in the Work of Odd-Fellowship, which this Lodge conceives to be a very desirable object, and wish the Grand Lodge success in their undertaking."

Extract of a letter from Secretary Tewksbury, of Marion Lodge, No. 8, dated Baltimore, December 4, 1841.

"It is with great pleasure I inform you that this Lodge has *unanimously* appropriated the sum of \$10 in aid of the deputation to England, to produce if practicable uniformity in the Work. The amount is at your service whenever called for."

Extract of a letter from Scribe A. W. Metcalfe, of La Fayette Encampment, Pennsylvania, dated Philadelphia, December 18, 1841.

"Enclosed please find the subscription of La Fayette Encampment, No. 5, I. O. of O. F. of Pennsylvania, amount of Ten Dollars made to the Grand Lodge of the United States, for the purpose of sending delegates to Europe, as per the resolutions passed September 23, 1841, which please acknowledge the receipt of.

"I have long been wishing, that an effort would be made by the Grand Lodge of the United States, to have a better understanding with the members of the Order in Europe."

Representation of Grand Encampments in the R. W. Grand Lodge of the United States.

WE acknowledge the receipt of a letter on this subject from our worthy Brother in the District of Columbia, and although we do not disagree with him in opinion upon the merits of the question, we must beg to differ with him entirely in his speculations as to the influence which led to the constitutional amendments, allowing Grand Encampments a Representation in the R. W. G. Lodge of the United States. It was the result of no combination between New York, Maryland and Pennsylvania, aided by the Proxy system as is intimated. Pennsylvania was certainly divided on the subject, and if Maryland and New York were found voting affirmatively, it was the result of accident, rather than design. We think we may venture to say for Maryland, that the Grand Encampment feels very little interest in the matter. This subject is one of great importance however, affecting as it does the Constitution of the Grand Lodge of the U. States, and we shall cheerfully allow both sides to be heard through the Covenant, believing as we do, that its pages can be applied to no better use, than to free, full, and temperate discussion upon the laws of the Order. We may have something to say hereafter about the Proxy system—at present our worthy Brother in the District is informed that if he is disposed to discuss the subject of Encampment Representation in the Grand Lodge of the United States, the "Covenant" is open to him for that purpose.

Grand Lodge of Maryland.—We chronicle with no ordinary satisfaction, the following among the many evidences of the prosperity of the Order in this *ancient jurisdiction*.

GRAND LODGE OF MARYLAND, }
Oct. Communication, 1841. }

Resolved, That the Finance Committee be, and they are hereby authorised to purchase the adjoining lot to Odd-Fellows' Hall, at a cost not exceeding five thousand dollars, and upon payment therefor to procure a good and sufficient title to the same in the name of the Grand Lodge of Maryland.

And we add with great pleasure that the resolution has been promptly carried out by the Committee, and that the valuable lot of ground 28 feet front by 180 feet deep adjoining the present Hall in North Gay street, Baltimore, is the property of the Grand Lodge of Maryland, subject to such disposition, as in her wisdom she may think proper to make of it.

Lodge Funds.—We find in *The Rainbow*, a well conducted weekly, devoted to the cause of Odd-Fellowship, published in the City of New York, a valuable article on the subject of "*Lodge funds*." We make the following extract, and commend its salutary admonitions to the serious attention of our Lodges.

Within these few years, there has been a great extension and rapid increase in the number of our Lodges—an increase perhaps without parallel in the annals of either Freemasonry, or any other secret society. As a matter of course, many of our Lodges are composed of young and inexperienced brethren, who, being left to themselves in the management of their pecuniary affairs, are often, I fear, from a misguided spirit of rivalry with other bodies or with other Lodges, too much inclined to dissipate their funds in idle pageantry, foolish parade, or other really unnecessary expenditure. Blessed with ~~resent~~ health, they do not dream of a reverse. Forgetting, too, that provident maxim which says, "*in prosperity prepare for adversity*," they do not consider that the prostrating hand of severe sickness may simultaneously visit many of the brethren of the same Lodge when least expected, and when—with exhausted funds, foolishly squandered—they would be ill prepared to sustain the pressure. The members of a Lodge under such trying circumstances would be driven to the necessity of either closing their Institution, or meeting the exigencies of the case by voluntary gifts. It is to be very much doubted whether this spontaneous liberality would, or indeed could be long continued.—Such an extreme course, as a *dernier resort* to sustain Lodges sinking under pecuniary difficulties, will rarely, if ever be needed, if a prudent system of economy in expenditure be but regularly and strictly adhered to, so as at all times to be in possession of the requisite funds necessary to meet every emergency.

The Independent Odd-Fellow.—This is the title of a Periodical published in Richmond City, by brother Ford. The last number has been shewn to us by a friend, in which we find an editorial abounding with denunciations, as inconsiderate as unmerited, against the Grand Lodge of the U. States, for its temerity in venturing to establish an "*official organ*." We have but little room, and much less inclination to notice at length the folly of the article. It is due however to the cause of truth that some of its egregious errors, not to use a harsher term, should be corrected. In originating this Magazine, its publisher had not the most remote idea of interference with the indisputable right of any individual brother to publish a similar work; further at least we are sure, than the effort to produce a book of such a character and value to the Order as would commend it to

the patronage of a free and intelligent constituency, could render her obnoxious to such a charge.

If the Grand Lodge of the United States in view of the means of which she is possessed, of giving useful and interesting information of the condition and progress of Odd-Fellowship throughout the world, furnished by the voluminous correspondence with the Manchester Unity of England, and every quarter of her own jurisdiction, in which her proper officer is constantly engaged, has thought proper to place her archives at the disposal of the Board of Supervision of the Covenant, and to endorse them as *authentic*, who shall gainsay her authority? Nothing more has she done—nothing more does she desire to do. By what system of logic it is argued that the selection of a particular press as the proper *organ* of a particular party, sect, or association, amounts to an attempted exclusion of other publications from proclaiming similar principles, we cannot divine. If a little patience had been exercised in awaiting the appearance of the Covenant, its object and design would not have been misconceived, and our brother of Richmond would have spared himself the mortification that he will certainly experience, when he has learnt that the grave insinuations in relation to this work, of *the object of its publication, the influences which prompted it, and the private ends that were to be subserved*, are the mere flickerings of his own brain, "*the baseless fabric of a vision.*" Pursue "*the even tenor of thy way*" brother, we wish you no such stinted reward of thy toil as the *fat salaries* that are in store for the Editors of and contributors to the Covenant—but we pray you, remember in *Love and Truth*, the teachings of that sacred injunction "*Do thy Brother no wrong.*"

Presentation of a Medal.—We had the pleasure by special invitation of being present on the evening of the 15th December, 1841, at the ceremony of presenting a gold medal to P. G. James Patterson, by Harmony Lodge, No. 6, under the Maryland jurisdiction. We confess that in general we are averse to the practice of presenting medals, and in this feeling we believe the Lodges generally unite in this meridian; but if ever there was a case which might fairly be excepted from a general rule we think this, that very case. Brother Patterson has been a member of the Lodge since its organization, and has during that entire period, now ten years, been absent from the Lodge we learn but four nights, and on these occasions he was detained at home by illness of himself or family. The Lodge itself has been the subject of many trials and has had difficulties to contend with, which at one time had well nigh entirely destroyed it—at this critical juncture Brother Patterson was the leader of a Spartan band of his brethren, seven in number, who advanced the means to the Lodge of discharging its debts, and meeting the just claims of sick and needy brethren. With a zeal as generous as it was devoted, this struggle to sustain the Lodge was successfully persevered in to the end. Harmony Lodge, No. 6, now numbers one hundred and eighty-six active members, and has a surplus fund invested at interest, of eight hundred dollars.—During the whole period of the adversity of the Lodge was Brother Patterson always to be found at his post, animating, cheering, and invoking his little band "*not to give up the ship,*" and now that she has rode triumph-

antly through the storm, you may still find P. G. James Patterson, taking the humblest station in the Lodge, visiting the sick wherever they are located, without regard to distance, and in person superintending the education and comfortable clothing of the children of the deceased brethren of the Lodge: after serving in every subordinate station in the Lodge, passing all the chairs, and acting as Treasurer of the Lodge for eight years, the visitor of the Lodge will find him as Warden at the present quarter, actively engaged in promoting the comfort and ease of its members during Lodge hours. This is an Odd-Fellow in every sense of the word—and well has the Lodge presented him with a beautiful token of its regard and affection.

Deputation to England.—The circular which was addressed by the Corresponding Secretary to the Grand Lodges and Encampments, and immediate Subordinates to this jurisdiction upon this subject, it was hoped was sufficiently explicit in its terms to avoid the necessity of explanation. It appears however from the many letters of inquiry received, that the Secretary has not been so fortunate as to make himself distinctly understood. To respond by letter to all the interrogatories that have been addressed to him in relation to this subscription would be extremely onerous, he begs therefore to state for the information of all whom it may concern: That Lodges and Encampments are not *required* to subscribe to this object, there being *no authority or inclination* in the Grand Lodge of the United States to *levy a tax* upon the Order for any purpose: that any donations (for such is the proper term) made by the Lodges or Encampments responsive to this appeal, will of course be entirely of their *own free will*: that all subscriptions made are for the specific purpose for which they are asked, and if the scheme fail for want of sufficient funds, that as a matter of course they will be returned: that Grand Secretaries are authorised to receive the same, and where there is no Grand Lodge, it is requested that they may be remitted directly to the Grand Corresponding Secretary. In order that all may know the probable success of the measure, we shall publish in the Covenant from time to time as advised, a list of the subscriptions to this fund.

List of subscriptions to the fund for the proposed Deputation to England, as far as returns have been made.

LODGE OR ENCAMPMENT.	WHERE HELD.	STATE.	AMOUNT.
Merrimac Lodge, No. 7.....	Lowell,.....	Massachusetts,	\$10
Jerusalem Encampment, No. 2.	Baltimore,....	Maryland,....	10
Franklin Lodge, No. 2.....	.....do.....	.....do.....	10
*Columbia Lodge, No. 3.....	.....do.....	.....do.....	10
William Tell Lodge, No. 4.....	.....do.....	.....do.....	10
*Harmony Lodge, No. 6.....	.....do.....	.....do.....	10
Marion Lodge, No. 8.....	.....do.....	.....do.....	10
Miller Lodge, No. 18.....	Easton,.....	.....do.....	10
Potomac Lodge, No. 31.....	Hagerstown,...	.....do.....	10
La Fayette Encampment, No. 6	Philadelphia, ..	Pennsylvania, ..	10
Tennessee Lodge, No. 1.....	Nashville,....	Tennessee, ...	10
Nashville Lodge, No. 2.....	.....do.....	.....do.....	10
Wilkey Encampment,.....	Portsmouth, ...	Virginia,.....	10
Old Dominion Lodge,.....	.....do.....	.....do.....	20
Getty's Lodge, No. 11.....	New York,....	New York,....	20
Tompkins' Lodge, No. 9.....	.....do.....	.....do.....	20

*Individual subscription of members.

Rev. Jno. N. Maffit.—We learn that this distinguished Brother has been invited by the Library Association of the Grand Lodge of Maryland, with the approbation of that body, to deliver a Lecture in the City of Baltimore on the principles and character of Odd-Fellowship, in aid of their Library. We hope it may not be incompatible with his engagements to gratify their request.

Contributors to the Covenant.—Our friends are respectfully informed that papers which are intended for insertion in the "*Covenant*," must be in our hands at farthest by the tenth of the month preceding the publication.

We know how vexatious it is to a writer instead of the language which he has thought proper to employ, to give force and expression to his own ideas to find other terms, or words used by an editor or printer as the case may be. We claim no such privilege and shall not presume to exercise it. We have thought it however due to all contributors to this Magazine to advertize them at the outset, that in no case except where the chirography is so illegible as to forbid the hope of making sense without our aid, will we intermeddle with the language of a manuscript.

Independent Order of Odd-Fellows.—The friends of benevolence will be gratified to learn that this Society is rapidly increasing in numerical strength, both in the United States and in Europe. From a very small beginning, the "Independent Order of Odd-Fellows" has now attained in this Metropolis a vast growth, and is quite a thriving and flourishing body. The "Grand Lodge" has for some time past held its regular meetings at the City Hall, in the largest chamber of that extensive public building.—At the last meeting of the Order, held on Monday, the 9th instant, the following officers were elected: SAMUEL STETTINIUS, G. M.; H. LATHAM, of Alexandria, D. G. M.; JOHN SESSFORD, Jr., G. W.; A. G. HEROLD, of the Navy Yard, G. Secretary; WILLIAM G. DEALE, G. Treasurer; and WM. W. MOORE, G. Representative in the Grand Lodge of the United States. [*Nat. Int.*]

The dedication of the new Odd-Fellows' Hall at Richmond, took place on Tuesday with the accustomed ceremonies.

The new Hall at Alexandria, for the accommodation of the same Order, is nearly completed.—*Balt. Amer.*

Our Correspondents.—We are gratified that they have been profuse of their favours. The following shall appear, "We Three," by Bro. P. G. H. Gates. "Odd-Fellowship," by R. L. J. The able and interesting address of Brother Rev. A. B. Chapin of Connecticut, upon "the history of the principle upon which Odd-Fellowship is based," was received too late for this number, will be put to press immediately for our next. *Deputy Grand Sire Kneass* will accept our thanks for the beautiful "Gem" from Bro. W. D. Baker. "Mysteries Explained," received and will appear in our next. Also, "The secrets of Odd-Fellowship," by Bro. L. Wyman. *Charleston Celebration of the 1st January, 1842.*—Will some of our friends furnish us at an early moment with an account of the ceremonies of the day, and a copy of the oration to be delivered on the occasion. *Grand Sire Kennedy.*—The address of P. G. W. Clinton, and the action of the Lodges thereon, which you were kind enough to mail for us at New York, together with valuable official papers in relation to the Order in Indiana, have never reached us. Diligent inquiry has been made at Baltimore Post Office, but without success.

I. O. O. F.

THE COVENANT

AND OFFICIAL MAGAZINE

OF THE GRAND LODGE OF THE UNITED STATES.

VOL. I.

FEBRUARY, 1842.

No. 2.

HISTORY OF THE SECRET PRINCIPLE.*

BY REV. BRO. A. B. CHAPIN, OF CONN.

BRETHREN AND FRIENDS:—In addressing you on this occasion; *the anniversary of the organization of this Lodge*, it might be expected that I should entertain you with an eulogy, upon the principles and practices of Odd-Fellowship. That would be, both a pleasant and an ample theme; but I have chosen rather to present you with a brief and condensed view of *the history of the principle upon which this society is based*. This I have done, that those who wish to trace the history of our association, or of any similar society, may be able to mark the agreement and disagreement of kindred institutions; and thus to distinguish between societies, which, though based on similar principles, differ in the mode of their application. Among the nations of antiquity Egypt stood first and foremost. That kingdom was planted in the lifetime of Peleg, and was at the meridian of its power and glory, within a hundred years after the death of Abraham. At that early period, it had reached an eminence in many of the arts and sciences, which no nation or people has ever surpassed. Among this people, at that time, were found institutions, based on similar principles, and having similar objects in view, with the one whose organization we now celebrate. How far the correspondence would hold, it is impossible for us to say. We only know, that there were secrets which were revealed only to the initiated,—that the mode of initiation was solemn and impressive, and well calculated to make a deep and abiding impression on the recipients. Advantages, too, were connected with the knowledge of these secrets; but what the benefits were, it is not now possible for us to deter-

**Delivered before the Quincent Lodge, No. 1, I. O. O. F., of New Haven, Conn., September 1840, being the first Anniversary of the same, by Rev. A. B. Chapin, M. A.; Mem. Conn. Acad. Science and Arts; Mem. Yale Nat. Hist. Soc.; Mem. Conn. Hist. Soc.; Hon. Mem. Rhode Island Hist. Soc. &c. &c.*

Besides the Egyptian mysteries, we find scattered throughout all Europe, and over a large portion of Asia, secret associations,—founded on similar principles,—characterized by similar ceremonies, and having similar objects in view. Concerning these, our means of knowledge are scanty and imperfect; but enough is known to show the identity and sameness of their origin and object. These are all, sometimes spoken of, as the *mysteries of the Cabiri*; a name which is of itself a mystery, and which no learning and research has yet been able to explain. We shall consider as briefly as possible, what is known of the *mysteries* of the ancients, in order to show the identity of their origin, and the sameness of their principles.

The *Eleusinian mysteries*, so called from the city of Eleusis, where they were celebrated, belonged to the *mysteries of the Cabiri*, and were carried from Egypt to Greece, probably by King Erectheus, who first initiated the Athenians into that ancient association, and who instructed them in the manner of celebrating the same, several hundred years before the Christian era. We have a much more full and satisfactory account of the mysteries of Eleusis, than of those of Egypt, from which they were copied; and more full, indeed, than of any other of the ancient mysteries. Consequently we shall go more into detail here, than upon any other part of the antiquity of our subject. But it must be constantly borne in mind, that as the mode of initiation, and the signs by which the initiated made themselves known unto each other, were not allowed to be revealed, we can only make out these things, by a careful comparison of the several incidental allusions, made by those who had been initiated, to the circumstances attending their initiation. Bearing this in mind, we shall proceed to give the best account we have been able to gather from the ancients, concerning the matter.

The *Eleusinian mysteries* were divided into the lesser, and the greater; the lesser being a state of preparation for the greater. Every native Greek, unless he had been convicted of some crime, might become a partaker in these mysteries, after undergoing the proper purifications. This was done by abstinence of the body,—by sacrifices, and prayers, and by certain ceremonial washings. When the candidate had been thus prepared, he might be initiated into the greater, and more sublime of the mysteries. At the opening of these a herald proclaimed; “Hence, far hence, be the impious, the profane, and those whose souls are polluted with guilt;” after which, death was the punishment inflicted upon him, who, not having been initiated, should have the presumption to remain in the assembly.

The mode of initiation seems to have been nearly as follows:—The candidates being crowned with myrtle,—the emblems and token of their purification in the lesser mysteries,—were introduced by night into a place called the mystical temple; which upon their approach, was instantly involved in darkness. At their entrance, they were reminded of the great benefits conferred upon men by a participation in those rites,—and of the purity of heart necessary for a proper reception of them. They were then washed in water, in token, that as the body was thus cleansed from all impurities; so they should come with minds pure and undefiled. After this certain of the mysteries were read to them out of a book,—when the Priest proposed to each candidate certain questions, to which they were required to make answers; and secrecy was enjoined under the highest penalties and sanctions. Then followed a scenic exhibition of various

terrific spectacles, calculated to awaken the strongest emotions in the beholder. Funeral forms passed by, personifying death, and the ills that flesh is heir to. Then followed other scenes, representing the gloom and horrors of Tartarus, the dreary abode of the guilty,—accompanied by awful groans,—amid which might be heard the exhortation; “Learn by our example to reverence the gods, to be just and grateful.” Accompanying these, were sudden flashes of fire, and the low rumbling, as of distant thunder;—rendered more terrific by the hideous phantoms and spectres that met their eyes on every side. To these succeeded still other scenes, representing the delightful abodes in the Elysian fields, illuminated by a serene and glorious light; from whence harmonious voices uttered the most enchanting sounds. Indeed, it was a general characteristic of all the Cabirian mysteries, that they began in sorrow, and ended in joy.

Persons who had thus been introduced into these mysteries, were called *the initiated*; and the mode of initiation was called *regeneration*, or a new birth. What were the things made known to the candidate which he was not at liberty to reveal, it is impossible to tell. There is however, much reason to believe, that the eternity and unity of the Godhead, his power in the creation, and the falsehood of polytheism were among the things thus taught. It is certain that a state of future rewards and punishments, was most clearly set forth, and that many other things, in direct opposition to the prevailing vices of the age were inculcated and taught; and at one time, at least, the operations of nature, and the origin of the arts were among the topics of consideration.

The initiated into these mysteries, were believed to live in a state of greater happiness and security than other men, and to be under the more immediate care of the gods;—to enjoy more distinguished places in the Elysian fields;—to enjoy a purer light, and to live more emphatically in the bosom of the Deity. Hence the Greeks came from all parts to be initiated into these mysteries, and to receive this pledge of happiness.

PYTHAGORAS, to whom belongs the honour of commencing a new era in the philosophy of the ancient world, availed himself of this feature of the ancient religion, to instruct his disciples more thoroughly in the truths of religion and philosophy. Or perhaps Pythagoreanism, is only a more full account of some parts of Eleusinianism. What was the precise mode of initiation into the mysteries of Pythagoreanism, we cannot tell. We only know, that it was preceded by a state of preparation;—that it was accompanied by the strictest obligations of secrecy;—that the members had particular words and signs by which to recognize each other, which they were neither permitted to write or reveal, and that all the secrets of the Order were handed down by memory.

The instructions of Pythagoras, were twofold; *exoteric* or public, and *esoteric* or private. These last were never communicated to any but the initiated;—to those who having gone through with the previous training required of a *disciple*, had arrived at the degree of *companion*, *brother*, *friend*. And even to these, the secret instructions of his philosophy were imparted only under the form of symbols and images, after the Egyptian mode of sacred instruction. And this Pythagoras probably borrowed from the Egyptian Priests, with whom he spent several years, before establishing his system of philosophy. The business of the Pythagorean schools, seems to have been principally the study of the arts and sciences; but there is

sufficient evidence that they commenced and closed every day with religious duties. Something of the nature of those duties may be inferred from the following lines, which are a free translation of the "Golden Verses" of Pythagoras.

"Let not soft slumber close thine eyes,
Before thou recollectest thrice
Thy train of actions through the day;
Where have my feet found out their way?
What have I learn'd—where 'er I've been—
From all I've heard—from all I've seen?
What know I more, that 's worth the knowing?
What have I done, that 's worth the doing?
What have I sought that I should shun?
What duty have I left undone?
Or into what new follies run?
These self inquiries are the road
That lead to virtue and to God."

Another system of mysteries, different in name, and probably in many of its ceremonies, is also deserving of notice in this place. I refer to the ancient Druids of Gaul and Britain, and the mysteries called *Druidism*. Much learning and speculation has been expended upon the origin and meaning of the word *Druid*, but without much success. To me, however, it seems clearly to be the ancient Celtic *drui*, in the plural *druidhe*, denoting, a *druid*, an *augur*, and a *charmer*. It is in fact, a word denoting the same thing as the *Magi*, among the Eastern nations, that is, *wise man*.—This derivation agrees with the etymology,—with the signification, and with the ancient usage of the word *Druidism*, which agreed in many respects with the peculiarities of Eleusinianism, but in more respects with Pythagoreanism. It agreed with both in its secrets,—its impressive mode of initiation, after a preparatory course, and in many other things. It corresponded also with the mysteries of Eleusis, in professing to confer religious privileges; but its most prominent characteristic was in accordance with Pythagoreanism,—being to all intents and purposes, a school of science and the arts. And like that too, it taught a contemplative system of religious philosophy;—dealt in signs and symbols, and conveyed its learning by oral instruction. The Druidical seats of learning were located in the deep recess of some forest of oaks, where *twelve years* were required of one who would prepare himself for any of the professions; for among them, as well as among us at the present day, religion, law, medicine, poetry, history, &c. &c., were considered as distinct professions. These however, formed the exoteric, or public branches of Druidical teaching, and give us no idea of the nature of their mysteries.

But in all of these ancient rites, there were certain things in which they agreed. It was a leading characteristic of all; that *they began in sorrow and gloom, and ended in light and joy*;—that *they were calculated to remind men of their weakness, their ignorance, their helplessness, and their sinfulness of character, of the shortness and the uncertainty of life, of the ills which flesh is heir to, of the punishment of guilt, and the reward of virtue and the rising of the just to life eternal and immortal*. In all too, the mode of initiation was calculated to make a deep and lasting impression upon the mind of the candidate. For this purpose, striking exhibitions of the consequences of sin, and the pleasures of virtue, were presented in sudden contrast; and every thing was designed to impress the beholder with a lively sense of what was thus represented. To these we may add some other things, in which all the mysteries, did in effect agree; though only

hinted at, or slightly alluded to in some, while in others they were clearly and distinctly brought to light. And first among these, was the doctrine of a *new birth*, or a *wonderful regeneration*. What was signified by this, has been the subject of much debate and dispute. Some have supposed, that these regenerative sacrifices denoted a deep conviction pervading the pagan world, that man had fallen from his original purity, and that they were symbolical of the *new birth*, which alone can fit us for heaven. But others suppose, that they have no allusion to this whatever; but are corrupted copies of an original primitive religious ceremony, kept in commemoration of the preservation of Noah and his family in the ark.

In my own mind, I have no doubt that both are partly right, and partly wrong. That those mysteries were corrupted copies of a highly primitive rite, probably reaching back nearly to the time of Noah, and celebrating his deliverance from the flood, has been satisfactorily proved by learned men. Now we have the testimony of an Apostle to the fact, that the ark of Noah, in which he was saved from the flood, was a symbol of that salvation which is signified by Christian Baptism. If then, the mysteries of the ancients, were copies, however corrupted, of such an ancient and primitive rite, then they must also have had reference, *at the beginning*, to the spiritual birth signified in baptism, of which the salvation of Noah in the ark, was also a sign and symbol.

I am very far, however, from supposing, that this idea was retained in all the mysteries of the ancients. On the contrary I do not find any evidence that it was often thought of. But still, I must express my most thorough conviction, that there was enough retained in these symbols, even among the most corrupted, to lead the mind of a devout and reflecting man, away from their outward meaning, to their original and spiritual signification.—The assistance which we receive from this view of the subject, serves as a key to unlock the origin and meaning of many of those ancient religious ceremonies, which otherwise must remain as mysterious to us, as they did to the uninitiated of olden time. Even many of the ordinary ceremonies among the religious rites of the Greeks and Romans, unfold a higher and more exalted meaning, than at first they appear to present, when viewed in the light of this explanation. And here, therefore, I may lay down this general and universal proposition; that *every form of religion which now does exist, or ever has existed, was copied from an original divine institution*, though many of them have been most woefully corrupted by the wickedness or folly of sinful man; and also that *every form of the ancient mysteries was copied, from some primitive and original religious rites*. The design and meaning of these were often, yea generally lost sight of, but this does not affect the question of their origin. The fact of there being such copies, was expressly and distinctly asserted by the writers of the primitive church, and the point was proved, as thoroughly as such a point is capable of being proved, by Justin Martyr, in his *Defence of Christianity*, addressed to the Roman Emperor, A. D. 150.

But we must now leave this portion of our subject, and turn to one, where mysteries more august and imposing, though attended by less of pomp and show, present themselves. I allude to the mysteries of the Christian Church, as they existed in the second century, between which and those we have just considered, there is a most striking resemblance. And here I must not forbear to notice, that I am treading on delicate ground.

It has been the field of much Theological and historical controversy, and seems destined to continue so for some time to come. But this need not prevent me from declaring what are my own opinions on the subject, leaving other Theologians and historians, who care to travel the same road, the privilege of doing as I have done,—form their own opinions, from an examination of the original authorities.

But in order to make myself more intelligible, it will be necessary for me to state, that for a long time the Christians were so much persecuted and trodden under foot, that they had no houses of public worship, but were obliged to celebrate the mysteries of our holy religion in dens, in caves, and in caverns, in the tombs, and in the fields, and in private dwellings. Nor was this all. They were under the necessity of setting a watch to guard the entrances to their assemblies, lest some lurking spy should creep in and betray them. This, however, does not apply to their preaching, which was public; but only to the administration of the Sacraments of Baptism, and the LORD'S Supper; especially to the latter. And hence arose a practice which has continued in the church to the present day;—and from which but few have ever deviated,—that of sending away the congregation, before the administration of the holy communion. No one who had not been completely initiated into the Christian religion, was permitted to be present at the celebration of that great and holy mystery;—in which the Son of God gave his spiritual Body and Blood, for the support and strengthening of the souls of his disciples.

But two things seem to have been incorporated into these secrets, which subsequently became severed; one the spiritual edification of all initiated Christians; and the other, the procuring of places suitable for holding their religious services. Or perhaps they were originally one, and the necessary secrecy of their deliberations caused one to grow out of the other. The object of one, was to rear a material and visible house, in which Christians in every land might worship;—of the other, to rear spiritual temples, meet for the indwelling of the HOLY GHOST. One was the outward and visible representation of the spiritual signification that was designed by the other. Hence the same language is often applied to both,—or perhaps both were often meant, when only one was spoken of. And because the temple of Solomon was the type of the Christian temple; so they adopted language that had been used of one, when speaking of the other. Out of this last seems to have arisen the *Secret Discipline* of the primitive Church, about which so much has been said and written, generally to very little purpose.

It has, however, been made to appear as exceedingly probable, that after Christianity became more generally diffused throughout the civilized world, that the *Secret Discipline* still remained, and those who professed it, confined themselves mainly to the subject of Church building. As soon, however, as the influence of the Christian religion became general, the custom of commencing other buildings than Churches, with religious honours arose, and hence the same persons were called to extend their labours to the building, or at least, to the superintending of the building of towers, castles, and fortifications. To this was added, the symbols of operative labour, still retaining these emblems which originally had a spiritual, as well as a physical meaning.

We have not the means of tracing the precise history of this society or

association, until we come down to the 8th or 9th centuries. The reasons of this are, that the subject has not been thoroughly investigated, so far as we know, except as it existed in England, and because England was not the original seat of this association. Still, however, there is reason to believe, that some of these men were in England and assisted in the erection of the Old Cathedral Church, of Canterbury, about A. D. 600,—the Cathedral of Rochester, about 602, St. Paul's, London, 604, Westminster, 605. Several palaces and castles were also built during the same century, and the institution increased rapidly in England.

Soon after this, we find the same body of men in England described as *Masons*, and in later times as *Free Masons*. It would seem also, that about the middle of the seventh century, or perhaps a little earlier some of the doctrines and practices of Pythagoras were introduced into the Masonic Lodges, and hence arose the appearance of study, which has so long pervaded the books on Free Masonry. Masonry seems to have flourished to a great extent in the time of Alfred the Great, in whose reign numerous Churches, and more than fifty castles were built. From the days of Alfred, to the present time, a pretty complete list of the Grand Masters of Masons in England has been preserved. From the time of Alfred to the reign of Henry VIII., no less than *seven* Bishops, *three* Archbishops, *one* Cardinal, and *six* Kings were among the number of Grand Masters. We cannot pursue this inquiry, and we can only remark, that Masonry in its present, or nearly its present form, dates from A. D. 926, when a Grand Lodge was summoned to meet at York, England, when all the ancient writings on the subject which could be procured, were collected together, and the present constitutions and customs of the York Masons, compiled therefrom.

To what extent Masonry existed on the Continent of Europe, I am unable to learn. It appears however, that a Bull was issued by the Pope of Rome, in the reign of Henry VI., authorizing and directing certain Italian Masons to travel throughout Europe, and to erect Churches and Chapels. They seem also to have superintended the building of the Cathedral of Cologne, from 950 to 1211; that of Meisen about the same time; that of Strasburg from 1015 to 1439; the Convent of Batalha in Portugal about 1400, and vast numbers of the public buildings on the Continent of Europe.

But these associations, though approved and patronized by the best of men, and though they have been instrumental in rearing most of those magnificent buildings which now adorn the countries of Europe, have frequently met with a most determined opposition. The opposition was first made to the *Secret Discipline*, by the Pagans, who proved themselves exceedingly expert in the propagation of stories concerning its professors.—A portion of the answer made by Tertullian, a Presbyter of the Church, who wrote about A. D. 178, is so well worthy of attention, that I will quote it in this place.

“If we do all in secret, how came you to know what is done? Not from one of ourselves; for none are admitted to the religious mysteries, without a promise of secrecy.”

A similar course has always been pursued by its enemies, and generally with the same result. But among all the opponents of Free Masonry, the Roman Catholic Church has proved itself the most constant and unde-

viating. We have already remarked, that this society had its origin in the Church,—that it has been patronized by Laymen, Priests, Bishops, and Popes. But as the custom of private confession to the priest became more general, the subject became involved in difficulties. At first *auricular confession* was recommended as a good and pious custom, tending to produce humility and sincere repentance. Then “auricular confession,” from being simply recommended as a *good thing*,—was preached up as a *duty*; as the *only* mode of obtaining forgiveness,—but by the decree of the Council of Trent, about A. D. 1530, it was made obligatory upon all the people. By this,—all the members of that Church are obliged to confess every sin of their lives.

It was under the influence of this feeling and principle, that some priests undertook to obtain the secrets of Masonry, at the confessional. And failing in their efforts, they visited their victims with the full weight of their indignation. But in England where this Church had never obtained as strong a foothold as on the Continent, Free Masonry continued without much opposition, until 1425. At that time the rivalry of the operative Masons, seconded by the opposition of the Roman Catholic Church, procured a statute prohibiting the meeting of Lodges. This law produced little effect, and very soon went into oblivion; until the repeal of the statute on which this was founded, in 1562. That it produced very little, if any effect, is evident from the fact, that the Archbishop of Canterbury was G. M. at the very time of its enactment;—that he was succeeded by King Henry VI., 21 years after,—1446,—to whom succeeded the Bishop of Winchester, the next year; to him the Bishop of Sarum, 1471,—then King Henry VII., 1500; who was followed by Cardinal Wolsey, 1509, and by other prominent men, both in Church and state.

We come now to speak of the Order of Odd-Fellows, which agrees with all the societies we have spoken of in this:—they all have a striking and impressive mode of initiation,—all are calculated to make deep impressions upon the minds of men, and forcibly to remind them of their situation in life, and of their wants and necessities. In all too, the mode of initiation, and the signs by which the members recognize each other, are secrets.—The principles of the several Orders are all published to the world, and may be known by others as well as by the members. They differ from the ancient societies, inasmuch as those were supposed to confer religious privileges, these only conferring temporal advantages.

We have now gone over with a brief, but comprehensive view of the ancient and modern mysteries; or, as they are now called, *secret societies*, and we have found, that from the earliest period of history, to the present time, similar associations, with similar rites and ceremonies, and with similar objects in view, have always *existed*. And yet the rites and ceremonies are by no means the same; for membership in one, would not procure the person admission into any other. We have seen too, that the original rites and ceremonies were of a religious character; copied originally from a divine institution; and that for ages they were mighty agents in preserving and perpetuating a knowledge of the truth, both as it regards God and man. This accounts most satisfactorily, for the resemblance between the early Christian rites, and those of the ancient mysteries, by showing that the mysteries were corrupted copies of that divine original, which Christianity restored in its full beauty and splendor. It shows us too, how that

the secret discipline of the primitive church, gave rise to an institution, which has since been called Masonic, and thus accounts for all the ceremonies and practices of that society.

And this comparison will enable every member of all similar societies, to see that the same general principles have been incorporated into those whose *name* is of more recent date. While, therefore, the name of Odd-Fellowship, is of comparatively modern origin, the principles upon which it is founded, are as ancient as history; and have been far more universal than civilization itself. Their application has been variously modified, in different countries, and at different times; but there has always been a similarity of principle, and a similarity of application. There is however, one remarkable point of difference, which must not be overlooked;—the most recent applications of this principle, are the most simple in their form,—and do not pretend to confer any religious privileges. Their object is, in short, *brotherly love*, and *MUTUAL AID*. This has, indeed been for a long time, the *main* object of the Masonic institution. But *ODD-FELLOWSHIP* differs from that, in assigning a definite sum, to which each sick and needy brother is entitled. It also differs from that, in assigning to members certain specific duties to the sick and afflicted. And it requires this as an exemplification of those principles which are the basis of this institution; and a refusal to comply with these requisitions, is punished by *withdrawing* the aid and countenance of the Lodge. I have said that it does not profess to confer religious privileges, yet its principles are in strict accordance with the principles of the Gospel; so that any one who would come up to the *full extent* of what is implied in our principles, must lead the life of a Christian.

Of the *advantages* arising from this association, I have not time, and there can hardly be any need that I should speak. Those who would be informed, can readily obtain the desired information from the published proceedings and constitutions of the Lodges. And a small amount of reflection will demonstrate the propriety of all our rules and regulations.—They will see, that temperance, sobriety, good-order, and brotherly affection, are among the things which must always characterize those who live in accordance with their principles. A genuine Odd-Fellow will be a good man, a good citizen, a kind husband, father, and friend.

EDUCATION.

BY BRO. B. B. HALLOCK, OF NEW YORK.

It is conceded by all, without any regard to peculiarities of sect or party, that individuals and nations have been distinguished and honored, or debased and corrupted, in proportion to the attention given to moral culture, or to its neglect. To say that Education is of itself invaluable, the very bulwark of a free people, the safeguard of their liberties, and that it promotes the happiness of man, would be uttering in feeble language what

has been said by almost every scientific man from the days of Archimides or Gallileo down to the death of Benjamin Franklin. We hear one who utters as much truth as poetry in the couplet, declare,

“ 'Tis education forms the common mind,
Just as the twig is bent, the tree's inclin'd.”

and another whose judgment is worthy of consideration, tells us, “What the skill of the sculptor is to a block of marble, education is to the human soul; if the skill of the polisher brings out the colours, makes the surface shine, and discovers every ornamental cloud and vein that runs through the body of it, education after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection which, without such helps, are never able to make their appearance.” And still another, “Intelligence is the life of liberty, a good education directs the best and noblest powers of man in the proper channel in which his Divine Author intended they should move.” If the marble then (to use the figure employed above) would continue in its dark and secret quarry, and never discover its inherent beauty and excellence, if the hand of art did not seek it out and bring to the admiring eye its charms, so a mind without education, although possessed of innate and hidden powers, “like a pile without inhabitant to ruin runs.”

What is a mighty giant with the strength of a Titan or a Hercules who has no controlling and directing knowledge to guide and regulate his energies? Indeed what is all matter but inert and motionless, till mind adorns and beautifies it, or sets it to work in the accomplishment of its destined end? “There is but one object,” says St. Augustine, “greater than the mind, and that one is the Creator.” When we reflect then, that this mysterious, thinking, reasoning, feeling principle is so much dependant on a proper education, on moral culture for the development of its high and mighty energies, when we contemplate the works which it has performed under the fostering care of cultivation, it will not be thought a work of supererogation that we call the reader's attention to this matter. There is something more than mere words in the injunction, “*Educate the orphan.*” There are not only clustered around this short phrase all the tender and hallowed emotions of sympathy and brotherly affection, the chastening thoughts of pleasure brought to disconsolate hearts; the defenceless protected, and the unfortunate blessed and made happy; but we may consider that in carrying out this requisition, we are not polishing the literal marble and developing its intrinsic excellencies, but we are adorning and preparing MIND, a spark of the Divinity; *mind*, the powers of which have wrought all that is magnificent and wonderful in the universe.

“ Oh what a patrimony this! a being
Of such inherent strength and majesty,
Not worlds possest can raise it; worlds destroy'd
Not injure; which holds on its glorious course,
When thine Oh Nature, ends!”

See then the difference between the two objects here presented, as considered in the abstract; marble, and mind. The one is cold and senseless matter, the other is a hidden power of a dignity and a grandeur which excites the wonder and admiration of men and angels! it grasps the past and the present, eternity itself in a single thought, and flies swifter than the winged lightning or light ethereal to the utmost limits of the creation. Yet

both, be it remembered, must have the hand of "the polisher," to exhibit their native powers and worth. On this ground then, we found a reason or argument for adhering to this one principle of "our Order," the education of our orphans. We grant that there are other and weighty considerations connected with this matter; but we shall in this article view education in connexion with the subject or object upon which it operates. When one has digged into the bowels of the earth and laid open its treasures, when he has taken the dull and formless marble from its subterranean bed, fitted and polished it for its destined end, to garnish and decorate some splendid mansion, or to be as a memento of the worthy dead, he has done a good work; and who does not look with pleasure on the shining and particolored surface as it comes from the hands of the sculptor? Who does not admire the great change which has been effected on the rough stone? and who could have thought that the glistening and elegant specimens of architecture which now excites our admiration, but a short time ago lay in the rugged mass an unsightly thing? Do we look with gratification on what the accomplished artizan has done on the coarse granite or the rough marble, and can we anticipate no pleasure in the prospect that our means and energies are to improve and cultivate and embellish the *mind*? He must be a strange kind of a philosopher who can see beauty to enchant the senses and regale the heart in the polished marble, and yet can feel no interest, no joy in a retrospect of the salutary influences that have been exerted over him by education. Cold must his soul be, who can rest satisfied with the mere recognition of the motto, "educate the orphan," and not feel that there are obligations drawn from the dignity and excellence of the human mind itself, from the necessity and importance of its cultivation, aside from all other motives; that there are strong and powerful claims urging to energetic and united effort in this matter. Is it true, as Aristotle has said, "that a *statue* lies hid in a block of marble," then it is equally true that the chisel of the artist only, can give it the form and symmetry of the human figure; the hand of art must shape the unformed material into the "marble that seems to speak." This is the fact also in reference to mind; and it is no more a matter of speculation, or a fancy that will "melt as breath into the wind," to say that our future Barbauld, and Moore and Brown and Sherwood &c. are among the orphans whom Providence may commit to our charge, than it is to affirm that the statue is hid in a block of marble, or that future edifices and superstructures which are to be lasting monuments of our national glory are yet at rest in the original elements of matter. What, let us inquire, has *mind* accomplished? It has garnished the wide earth with splendid cities where our ancient fathers spread their tents or lived in caves; the extended plain and the desert bear the fruits of thought and meditation and inquiry; the everlasting rocks, and hills of granite that stood for ages are removed and moulded into enduring fabrics of honor and comfort, or their places supplied with the models of skill and invention. It has carried the freighted ship over seas and oceans along whose coasts the most daring seamen of antiquity sailed with their eye always on the "friendly shore." It has led man to regions "where Phœbus' fire scarce thaws the icicles," that he might store his memory or satiate his enterprise.

"Mind, mind alone—Bear witness, earth and heaven!
The living fountains in itself contains

Of beauteous and sublime! Here hand in hand,
 Sit paramount the graces; here, enthron'd
 Celestial Venus, with divinest airs,
 Invites the soul to never fading joy."

In the appropriation therefore, of our funds to the establishment of schools and seminaries of learning, we shall afford means and facilities, not solely to "feed the hungry and clothe the naked," but for the development of that living power which has led man to search sea and land, the earth and the heavens for the acquisition of new and momentous truths in the arcana of knowledge. It has not only sent him forth to grapple with the waves and winds, but he has laid hold on the fierce thunder-bolt, and weighed ponderous globes as in a balance. "He can almost make the marble speak, and the brook murmur down the painted landscape." If then there are such energies in man which need the cultivating hand of education to bring them into exercise, we have much in the consideration to stimulate us to action and vigorous, combined effort in educating the orphan. Let us consider that there are not only reasons found for pursuing such a course in the character of our "social compact," but in the nature of the mind, its dignity, and its capability of improvement.

Should these desultory remarks be acceptable to "the Covenant," it will hear from us again on the subject.

O D E .

BY MRS. C. M. SAWYER.

Sung at the celebration of the Anniversary of Mercantile Lodge, No. 47, I. O. O. F., New York,
 January 14, 1842.

On! who are they who ever stand
 Along life's rugged way,
 With pitying heart and gentle hand
 Misfortune's tear to stay?
 Who from the pleadings of the poor
 Ne'er turn their ear aside?
 Whose footsteps often seek the door
 Where wo and want abide?
 'Tis the generous band, who, hand in hand,
 From the graybeard to the youth,
 Have sworn, they side by side will stand
 In Friendship, Love and Truth!

See stretched on yonder bed of death,
 A widowed mother lies,
 "My orphan babes!" with struggling breath
 And faltering voice, she cries:

“ Oh, who your young and tender forms
From sorrows grasp will save,
Or shield you from life's crushing storms
When I am in my grave?”
Peace, dying Mother! friends are nigh
Will guard their tender youth,
And round them twine the hallowed tie
Of Friendship, Love and Truth!

See, lone and friendless on our shore
An exiled wanderer stand;
Oh, where are they who came of yore
To meet his eager hand?
Far—where he bends his streaming eyes,
Across the ocean's foam,
Till his sick heart within him dies
With yearnings for his home!
But, lo! with warm and sudden clasp,
A friend is near to sooth,
And cheer him with the well known grasp
Of Friendship, Love and Truth!

Speed on, ye faithful brothers! speed!
And blessings with you go!
Still aid the widow in her need,
And sooth the orphans' wo!
Still by the heart-sick stranger's side
With words of kindness stay,
And bid the deep and troubled tide
Of sorrow pass away!
Ye generous band! long may you stand,
The graybeard and the youth,
Shoulder to shoulder, hand in hand,
In Friendship, Love and Truth!

SECRET SOCIETIES.

“ By their fruits ye shall know them.”

THIS rule laid down by the wisest and best moral philosopher that ever appeared in our world, is applicable to Pharisees and Christians, to individuals and to communities. To its correctness when applied in the study of character our Lord bears witness in his sermon upon the Mount, from which the rule is extracted. “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” “Do men gather grapes

of thorns, or figs of thistles?" How, I inquire, are we to learn the real principles of any society? How are we to judge correctly of individual character?—Shall we, *do we*, take public professions as the test? I trow not. Profess what you please, we read your principles in your practice, your true character in the exhibitions of life. This is the language of intelligent men and of the world generally, whether addressed to individuals or to societies, which are but communities of individuals. What is a fair and natural conclusion, reasoning from these premises? [Whether I speak of myself as an individual or as a member of some society, the conclusion is one.] As it regards my standing in a liberal and enlightened community, it is comparatively unimportant what motives I may avow, what principles I may proclaim, or what character I may assume. Men will read my real motives, my real principles, my real character, in the unfolding page of daily life. Here is the true test. Every act will add a letter, every day a line and every year its page to this volume of *truth*—this faithful expositor of motives, this register of principles, this history of character—"known and read of all men."

When sealed up in death, it may be styled the 'book of fate;' for it shall be brought forth in the Great Day, and out of it will be made up the final sentence. But I will return to the train of thought which I had proposed in the commencement of the article to bring before the reader. Out of what has already been advanced I will draw three propositions. *First*: The Great Founder of christian ethics has laid down this rule for the study of character—"By their fruits ye shall know them." *Second*: Men of this age do carry out and apply the principle of this rule. *Thirdly*: This application is made, independent of all *professions* or *concealments*, which clearly proves that neither of these acts can be taken as the test of character. Upon the correctness of these three positions I will venture a fourth. One which has an important bearing on the design of the present communication.

I have the right to leave my fellow-men to judge of my character by the rule which our Saviour laid down.—I am not necessarily obligated to perform a work of supererogation, such as an avowal of my motives and principles evidently would be, when the uniform practice of man has shown that no such avowal is of weight in the great question of fixing character. If I see fit to unveil the motives which lie in my breast as springs of action, and to proclaim the principles by which I regulate and govern these actions—it is well—you have no right to dictate in the matter. Your true course, in either case, is to read in the volume of life for yourself, applying our Saviour's rule.

While this position might safely rest for its support upon what has already been advanced, we will see if nothing more can be adduced to prove its validity. What said the Saviour when importuned in reference to his real character? "If I tell you ye will not believe."—Again, "my works, they bear witness of me." The inspired apostle also exclaims—"I will show you my faith by my works." Who does not award to others; who does not claim for himself the right involved in the apostle's declaration, and the answers of our Lord? The right of avowing or withholding professions, relative to his faith and character? The right is unquestionable. If the right is conceded however to one individual, it must be conceded to any number of individuals. But these individuals may associate

and thereby become a society. The members of this society may choose to unbosom to each other, in the fulness of their confidence, that which they withhold from the community at large—but we have already seen that the right to *withhold* and to *communicate* is the right of every man—the society therefore is not chargeable with any injustice to the community at large, nor has the public just cause of complaint on the ground of concealment. It cannot be made a crime of itself. It is not concealment, but the nature of the thing concealed, which renders the act criminal.

For instance, here is a man accused and convicted of harboring treasonable designs against the country. Why is he punished? For having *concealed* designs? No! The *designs* were of *such a nature* as to demand the punishment. Had they been openly avowed from the first, their punishment would nevertheless have been incurred. It is then *the nature* of that which is harbored or concealed, and not *concealment* which constitutes crime. We daily summon the soul to private counsel. Come my soul, let us take into consideration the business of this day! What man has a right to sit in my soul's counsels? *None!* I may acquaint him with their nature if I see fit, or I may garner them, in that sanctuary which the wise and holy Creator veiled from the gaze of mortals, and no injustice is done him.—He cannot take from me this privilege, nor can I prevent him from studying my character, in the application of the rule of our Divine Master. As *the heart* with its motives, and the soul in its councils—so “Odd-Fellowship” with its secrets, and “Odd-Fellows” in their meetings, are in the acknowledged exercise of inalienable rights. These rights in either case may be abused. When such abuse is made known, sincere, merited, just censure will follow. But let it always *follow!* War not with *rights*, lest the spirit of just resistance arise in its strength. Here is a society. If you like the phrase better—a *secret society*. The members of this association peaceably assemble for the transaction of business, in which the society and its members are alone interested. Who is prepared to say that they are bound to throw open their doors to the multitude? No one. Then they have a right to close them. But then “your *secret society*—your *secret meetings*—*works of mystery*—and *deeds of darkness*.” Notwithstanding the conclusive arguments by which ‘the right’ is established these sounding phrases are, and no doubt will be thrown out, to mislead the uninformed and prejudice the public mind; *and by whom?* By those who are confessedly ignorant of that society to which they are applied. Now there is more *sound* than *sense* in these precious phrases, when applied to one of these societies with which the writer is personally acquainted.

Then I propose to offer a few plain and well meant remarks on “things which I have both seen and heard.” What is “Odd-Fellowship?” If I take the motto of the society, it is “Friendship, Love and Truth.” But professions are not tests; I will speak of that which I “do know.” In one word, it is “*Benevolence*.” All else that pertains to “Odd-Fellowship” only has reference to the carrying out of this great principle, and extending the society over different parts of the world. What are “Odd-Fellows?” Persons of different nations, of different religions and political tenets, of different manners, customs and languages voluntarily associated together, bound to each other by common principles of association, known to each other where'er and whenever they meet, and faithfully

pledged to the carrying out of the same great principles—"Friendship, Love and Truth."

To what class of wants does that particular manifestation of the great principle of "*benevolence*," termed "*Odd-Fellowship*" address relief?—Those wants growing out of sickness, reverse of fortune, accidents and death. The society makes provision for the comfort of all the sick within its pale, for the maintenance of such as are from sudden and unavoidable misfortunes deprived of the means of support, for the burial of the dead, and extends its condolence and fostering care to widows and orphans.

What is there peculiar in this society? *Its secrets*. What is the nature, and of what use, are these secrets? They consist of certain rites which are administered uniformly to all who unite with the 'Order,' of certain rules for the government of the society in the transaction of its business, and of certain forms of salutation and address by which persons of different nations and languages may be instantly known and acknowledged as brethren. Without these, the society could not carry out the purposes for which it was instituted, beyond the limits of a few miles, or a single city. With these the society can be perpetuated from generation to generation, and extended over different nations, without danger of imposition, from time to time, by impostors who have no connection or interest with the society, or claim upon its funds. By these secrets the society can extend the arms of its charity over the wide oceans, and bind in brotherhood the isles of the sea.

In addition to what has been urged in defence of this institution—in addition to all that has been offered in order to show the right, propriety and great utility of secrets (as they are called) in such an institution—we have still another consideration. The Saviour when on the earth with his select few, *was much in secret*. He taught that in *private plainly* to his disciples, which he delivered in parables to the multitude. After Christ's crucifixion his disciples met privately—met in secret—were within, the doors being closed, &c. Christians in times of persecution met in secret, not only in imitation of the Saviour's example, but from love to each other's society, and through fear of their enemies. Our Lord enjoined the performance of duties in secret. Private duties unknown and unobserved of the world. Such as prayer, fasting, almsgiving.

What must we conclude? *That secrecy in itself is no crime*. If it be, our Lord himself, and all his early followers were ———. I will not finish a sentence which breathes so much of blasphemy! Yet such is the inevitable conclusion to which we must come, if 'secrecy' of itself, is made out to be a *crime*. No! As we have already shewn in this article that all men have secrets, and hold private councils in their souls; so all men are criminals! *daily criminals*. But are men from this cause daily transgressors of true moral obligation in this respect? I think not. Who veiled the soul's council chambers? Who hallowed and consecrated to yourself and His presence alone, the *sanctum sanctorum* of the inner man? The High, Holy, and Just One. He that inhabiteth Eternity.—He whose ways are at times mysterious—whose counsels are his own, hidden at times even from angels, and known only *when*, and *to whom*, it pleaseth Him to reveal them.—He who has made man, in this respect, after his likeness, "in his own image."

We say then, unless some other charge, than the mere fact of secret

meetings, and ceremonies, and forms of salutation, can be brought against *Odd-Fellowship*, she stands acquitted by reason and revelation of all crime.

It may be asked; does *Odd-Fellowship* provide for the relief of the destitute, for the support of widows, the education of orphans, the comfort of the sick, the burial of the dead, *out of the Order*. As a society it does not. Are you not straitened then in your charity? Is not your benevolence partial and selfish? *By no means*. The society answers the end for which it was originally instituted. As we were free before, to give to general objects of charity, and to put forth the hand of benevolence, *so we are now*. To divert the funds of the society raised for a special object, would be to *act dishonestly*, as well as to defeat the great objects of the institution. Who does not see this at once? Suppose a case. Here is a society raising funds for the express purpose of relieving a particular class of sufferers. Now suppose the money is taken and appropriated to other purposes: you see at once the society acts, or those who have the dispositions of the funds *act, dishonestly*. Here is a church which makes a monthly, or a quarterly collection for the poor of that church. Who would call it either benevolence or justice, to divert the fund thus raised, to other purposes! We see that this objection which some have been pleased to urge against the Order is nothing. As *Odd-Fellows*—we make provision for *all* who are in suffering and in want among our members; as individuals—we help others to as great an extent perhaps as most of our neighbors. May God help us to do even more. *Where then is our crime reader?* “I do not say that your society has no good thing in it; but all the good ye have is borrowed from my Bible. Now do not suppose that I am so foolish as to take at second hand what I already possess.”—But stop reader, let us look your objection in the face for a moment and see where it leads us. I do not say that Sabbath Schools “have no good thing in them, but all the good they have was borrowed from my Bible, &c.” The same may be said of all benevolent institutions, of temperance societies, of tracts, of religious books and societies for their distribution. Now let such objections for consistency’s sake be laid aside. They are too absurd to serve any good purpose whatever, except to show a want of real objections, on the part of all who use them. But I must conclude this article, already drawn out to a greater length by the unfolding of the subject, and the answering of objections, than I had at first anticipated.

To the candid reader I yield these thoughts on the subject of secret societies, hoping that if no good has been done, the writer has at least been saved from uncharitable feelings and unkindness toward all who may differ from him in regard to the great utility of “*Odd-Fellowship*.” All have the right to judge and act for themselves in this matter. *Odd-Fellows* would be the last to rob you of your rights, or force you to become one of their number. Do you wish to become one of them, that you may enter their *sanctum sanctorum* where the multitude intrude not—that you may learn their rites—and enjoy common privileges with them? If you are an honorable man and make a proper application you will no doubt be accepted. When admitted, if you see aught that is wrong, aught which you as a man or a christian do not approve, you are free to withdraw. If you have no desire to become one of them, you have only to pass quietly on your way, in the full exercise of your privileges, and leave them to the enjoyment of theirs.

Methodist Protestant and Family Visitor.

A G E.

BY FRANCIS HATHORN DAVIDOE, OF BALTIMORE, MD.

OLD age is said to be "cold and unlovely," and it is perhaps natural that, to the eye of youth, the frosted brow and tottering step of advanced years should present a painful contrast when compared with the flowing locks and energetic movements of manhood in its prime. To be old is, to the great majority of mankind, to have passed through a host of trials and vicissitudes well calculated to rob the form of its gracefulness, and cause the icy folds of distrust to encircle the heart. Who is there that has trodden the toilsome path of existence for even a moderate portion of the space allotted to human life, without having suffered from the paralysing touch of disappointment, or the more painful recoil of confidence unguardedly bestowed or kindness unrequited? and who does not heave a sigh on calling to mind the joyous forebodings that at the commencement of his career seemed to promise a calm and happy future? Human life has been not inaptly compared to the term allotted to the glorious orb of light in its diurnal course. Youth is the morning of existence. Gay and glittering with the gems of hope that dazzle while they delight, it tells of scenes never to be realized and of budding flowers of bliss doomed to fall and wither beneath the scythe of time. Manhood is the noon-tide of our being, glorious with the light of knowledge and glowing with the fervor of meridian power, but untempered by the balmy dews of sympathy that sink into the heart and win its throbbings back to quiet and repose. As years pass by and sobered thought assumes control where fiery passions once had held dominion, the evening shades steal on apace and twilight comes to usher in the night of death. Nor are our closing hours though dim, devoid of charms. The blazonry of intellect is there and sage experience decks the sombre scene with gems of thought which treasured up for years and brightly pure now serve to grace our pathway to the grave. Again, our being's type is found amid the seasons of the circling year. In Spring behold the picture of our boyhood. Our feelings then are fresh and aspirations rise like flowrets from the soil, of every form and tint, to deck our forward march, and lure us on through field and grove, o'er mountain side and dale. In every rill that gushing from its parent fount runs sparkling on, behold the sunny lapse of childhood's round. Unsullied and without a stain it flows, and hides beneath its wave no hidden snare to trap the wandering step of passers by, but heedless whispers to the tell-tale winds the secrets of its course. A fleecy cloud may for a moment dim the glories of its sunshine, but its shade, ere long, is seen no more, and only serves to make it feel returning brightness more.

Behold in Summer's golden stores and waving fields, the fitting types of manhood's toils and gains. No more are seen the gaudy trappings of the joyous Spring, but in their stead survey the blushing fruits that hang from every tree and shrub to deck the landscape far and wide, and tell of effort crowned with rich reward. 'Tis thus that God to man vouchsafes fulfil-

ment of his hopes, and amply pays him for his vigors tried, amid the strife of sullen cares that hem him round and tangling throng his path; whilst in due time the sobered tints of sage experience come to usher in the harvest-home of thoughts matured and wisdom stored to cheer the Autumn of his days. Next see the yellow leaf that decks the brow of Time as, growing old, he wends his way where naked boughs are spread to wake the North wind's minstrelsy and hear it chant the dirge of beauties past and gone, till, chilled and dead they droop beneath the weight of Winter's snowy pall. Thus man, the purpose of his being done, the harvest of his usefulness secured, no longer cheered by hopes that shone upon the spring-tide of his youth or joys that ripened in the summer of his power, still onward goes, his form attenuate and weak, until, his locks grown white beneath the frosts of age, he lays him down and falls asleep in dissolution's cold embrace.

Dark and unlovely as advanced life may appear to the young and thoughtless there have been attached to it in all ages a respect and veneration which have procured for it the affectionate solicitude of the wiser and better portions of mankind; and indeed it may be added, that in proportion as nations have been distinguished for valor, patriotism and all the noblest virtues, they have been remarked for the care taken of the old and decrepid. For examples of respect for the aged and the fondest solicitude for their welfare, we have only to consult the pages of sacred history, where we will find that to them was reserved the greatest political and religious influence. In the infancy of our race, when the largest communities were composed of only a few families, we find that as the oldest member in each family was considered its natural head, so, in the collections of families, on the oldest of the old was conferred the supreme authority, each dignitary taking rank according to seniority. Such was the course pointed out by nature, and the young were induced, as a matter of policy, to shew to their elders the respect and attention to which they would in the course of events become sooner or later entitled to themselves. In the times of the patriarchs when, as we are told, the duration of human life included many centuries, and when mankind were dependent on oral tradition for the preservation of their laws and customs and the transmission of them to posterity, it was particularly proper that those whose lives embraced the greatest portion of events should be the expounders and enforcers of the rules of conduct prescribed to the members of each community. When as we are informed the life of a patriarch lasted for nearly a thousand years, the fund of experience acquired must have been immense; and although, from the want of sources of knowledge, the amount of information could have borne no comparison with what it would have been had the facilities of the present day existed, still as compared with that of the hundreds and thousands who had only lived one-half as long, it must have been very great. In those times of primeval simplicity the great object of the rising generations was to imitate the virtues and obey the precepts of those who had preceded them, and the consequence was that every thing connected with their histories and habits was religiously cherished and preserved. Nor are we without examples of this respect for the old in more modern times. In the palmy days of Greece and Rome we find that grey hairs always entitled the wearers to the highest places in their assemblies, and it was not until the inroads of vice and dissoluteness had swept away the salutary distinctions

which had attended the era of purer morals that we find the dignity of age unacknowledged and unrespected. If at a still later period we examine the records of the past we shall learn that among the hordes of hardy barbarians who issuing from the "great northern hive" overturned the empire of the Cæsars and extended their sway over the fertile fields of France and Italy, while it was reserved for the youthful and the strong to bear the brunt of the battle, to the old and experienced was allotted the more dignified office of presiding at the council and giving direction to energies which without their aid would have been comparatively ineffective. The traditions of our Anglo-Saxon ancestors are no less illustrative of the universal prevalence of deep veneration and devoted attachment to such among them as were of the most matured years, and who composed the assemblages by which laws of the land were prescribed. Nor are our own times, whatever innovations may have crept in to mar the purity of the olden time, by any means without the strongest evidences of the high esteem in which age is held throughout Europe and even Asia. In the East to be old is to be respected, and in no way can the young give stronger evidences of the want of proper feelings, as defined in their codes of moral and civil law, than by any want of deference to those upon whom the seal of time has set its impress. If, again, we turn to modern Europe we shall find that in the most polished and refined as well as the bravest communities respect to age is a striking characteristic of the people. Among the modern Germans for instance we find the young paying the utmost attention to the old, whilst in France, as noted for the gallantry of its sons as for their politeness and refinement, grey hairs never fail to command a becoming degree of deference. In Britain and Ireland where the domestic relations are sustained with a grace and beauty that have commanded the admiration of all who have enjoyed the opportunity of witnessing them, the oldest of the family is regarded by every member of it as entitled to a precedence to which the highest rank and most exalted station are always ready to yield. There, at the festive board as well as around the social hearth, the honor of age is universally acknowledged, and from the youngest to the oldest seniority is recognized as the title to distinction. This is as it should be, and although we may be accused of an unnatural leaning in opposition to the land of our nativity we must add that we never compare what exists abroad, with reference to this subject, with what we daily see at home, without sincere regret if not indignation.

Strange as it may seem, it is nevertheless, as we believe, true that to the United States of America, the greatest republic, and claiming to be the most prosperous and intelligent nation on earth, has it been reserved to apply the term "old" as an epithet of reproach when referring to man. In other countries whatever may be the foibles and weaknesses of advanced life, they are forgotten in the sense of gratitude entertained for past services and by-gone usefulness, but here those who have descended into the vale of years are treated as things "no longer loved nor needed."—Elsewhere we find the young and the sturdy yielding to the whims and caprices of the aged, and watching over their welfare with the most tender solicitude, whilst, among us, the active and the strong are too *busy* to spend their time in acts of kindness to the very persons to whom they are indebted for life, education, and all that makes life valuable. Instead of, as is the case in other parts of the world, remaining near to those who have

watched over the helplessness of their infancy and protected them when they were unable to protect themselves, and returning to them with filial affection, whenever the affairs of life may permit, the youthful are anxious to estrange themselves from the paternal roof and disenthral themselves of the ties that would seem naturally to bind them to their parents. To be independant of parental control and to take care of themselves, and themselves alone, would appear to be the first aspiration of the young American, and too often do we find instances, where wealth has crowned exertion, of an almost total oblivion of parentage to which however humble, these unnatural children stand indebted for the very intelligence which has been the source of their success in the world. Against such conduct we here enter our solemn protest as unworthy and disreputable, and deeply pained are we when in candour we must admit it to be the characteristic of our countrymen and our countrymen only. As the young sapling of the forest grows up along side of its parent stock and in the course of time becomes the protection of the tree that once afforded it shelter, so should children be the guardians and comforters of the parents from whom they spring, and never should they forget the duties which they owe to them. It has always been deemed one of the most beautiful peculiarities of man, as distinguished from the brute creation, that whilst the members of the latter forget and wander off from their sires, those of the human family retain their fondness for their parents and never cease to distinguish them from all others. Let it not then be said that in America, the "home of the free and the land of the brave," alone are the ties of relationship forgotten or trampled under foot. Unpalatable as the assertion may be to some of our readers, we do not hesitate to assert that no matter what may be the intellectual gifts and acquirements of a man, they lose their beauties and are shorn of their glories, when unattended by the moral graces that mark filial love. Men may be the observed of all observers, they may command the applause of their fellow-citizens in the council and in the field; their names may be emblazoned upon their country's banner and their renown may fill the public ear, but shortlived must be their greatness and ephemeral their fame if so soon as the characters of age are written on their brows, and the unsteady step of advancing years proclaim them old, they are to be passed by and neglected by those for whose welfare they have toiled and in whose service they have exhausted the energies of their brighter years.

ODDS AND ENDS

FROM THE BLANK-BOOK OF A LANDSMAN AT SEA.

Dec. 10th, 1840. Lat. 37° 38' S., Lon. 38° 21' W.

Just before evening the sun, which during the greater part of the day had been obscured, peeped out of a cloud, and shineing forth through the rain-drops, painted in fair colours a bow of promise on the face of the heavens. I remembered the Covenant! and ———, but I need not men-

tion the association of ideas which led me to meditate and record my thoughts on the

Characteristic Colours of the Five Degrees of Odd-Fellowship.

WHITE has ever been regarded as emblematic of purity and sincerity. Thus, in the Apocalypse it is said (ii. 17.)—"I will give him a *white* stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "He that overcometh the same shall be clothed in *white* raiment." (iii. 5.) Near the Capitol, at Rome, stood the temple of *Fides*. When the priests offered their bloodless sacrifices to her, their faces and hands were shrouded in *white* cloths;—thereby intimating that faith, or fidelity, should be close and secret. She is called by Virgil "*Cana Fides*," (*Æ.* i. 292.) probably because candour is essential to fidelity. One of the symbols of this goddess was a group of two young virgins clad in snowy vestments and joining hands; which act signifies a pledge of faith for future *friendship*. In physics, *white* is the result of a union and reflection of all the primary rays of light: hence it is metaphorically used to signify a collection and reflection of those graces and virtues which adorn and dignify the character.

PINK was the hue by which the ancients represented youth and modesty. It denotes, in poetry, the spring-time of life,—when faith is the most confiding, the affections most vigorous, and friendship is most constant. Nature herself seems to have dictated the choice of this ray as figurative of those very qualities with which the imagination has coupled it. In the prismatic spectrum, the red ray (of which pink is but a modification) is the most calorific and the least refrangible of all: the moral parallel is—our Covenant love should be *ardent*, and *never turn* from its purpose.

BLUE is the characteristic colour of the Third Degree. I have already shewed that the Roman mythology arrayed *friendship* in *white*, and that *love* was clothed in *pink*; popular usage has assigned to *blue* the representation of *truth*. Thus in due order of graduation we present to the eye an allegorical display of the three cardinal virtues of Odd-Fellowship—FRIENDSHIP, LOVE, AND TRUTH. The azure vault of heaven, and the deep blue sea are also employed to symbolize *truth*. In conformity with this exposition and tending to substantiate its correctness, is the vocal concomitant of the P. S. (sometimes called the D. S.) of this Degree, in which the words G. * * * * when simply considered, are an appeal for the *truth* as well as of the urgency of our condition and desires. Beautifully apposite with its ideal use is the chemical effect of the blue ray: when it is made to fall for some time on the needle, the rod acquires polarity, and points "true" to its mysterious attraction in the chambers of the north.

GREEN is the enlivening shade that appropriately marks the Fourth, or Remembrance Degree. It is the most widely diffused of all the tints which adorn the material world. Nature has clothed herself in this rich garniture throughout her solid domain; yet although it is so lavishly spread before us from mountain-top to dell, the eye never rests upon it without a sense of refreshment and delight. In very remote ages Green was happily chosen from all its sister rays to be the symbol of *memory* and *eternity*. As an *oasis* is never forgotten by the traveller who crosses the arid plains of Sahara, so we are accustomed to speak of those scenes and associations on

which the mind lingers with peculiar fondness, as things "dwelling greenly in our memories,"—or, as "*verdant spots in the desert of our days.*"

"——— and lie down at eve,
In the green pastures of remembered days."

The *evergreen*, too, which lifts itself over the grave of some loved-one, seems to respond to our sighs with an instructive language—"He is not dead, but sleepeth: thy brother shall rise again!"

SCARLET vestments, as allusive to the glory, dignity, and excellence of the sacerdotal office, are given to the Fifth, or Degree of the Priestly Order. And God spake unto Moses and said—"Thou shalt make holy garments for Aaron thy brother, for glory and for beauty." (Exod. xxviii. 2.) In the several specifications which follow the divine charge, we find that *scarlet* was ordained to be a constituent part of the robe, the ephod, the curious girdle of the ephod, and of the breast-plate of judgment. (Exod. xxviii. *passim*.) It also entered into the composition of the ten curtains of the tabernacle, (Exod. xxvi. 1.) of the vail of the Most Holy Place, (*Ib.* 31.) and of the hanging of the gate of the court. (Exod. xxvii. 16.) Thus, it became pre-eminently a sacred dye. In its typical character, perhaps, it had reference to the *blood* of the victims which were sacrificed by the High Priest's hands, as an atonement for sin. The prophet Isaiah seems to favour this hypothesis:—"though your sins be as *scarlet*, they shall be as white as snow." (I. 18.) As a token of glory, rank, and power, it was worn by monarchs not less extensively than the imperial purple. (Compare Mat. xxvii. 28th and 29th verses, where the scarlet robe was put on in mockery of the regal claim.)

Grouping these emblematic colours as they successively appear in the Five Degrees, they clearly convey to every Odd-Fellow this sentiment:—FRIENDSHIP, LOVE, AND TRUTH, — ETERNAL, GLORIOUS! a sentiment as worthy to be had in honour and to be profoundly cherished in the heart, as was the aphorism of Solon, "Γῶθι σεαυτὸν" (*know thyself*) to be inscribed on the Delphic Oracle in letters of gold.

Shaking of Hands.

In classical mythology the union of two right hands was a symbol of the goddess Concordia; but the custom of joining hands in token of good faith and friendship is a social rite of still greater antiquity, and of which its almost universal diffusion, long continued, is a strong collateral evidence. There is an ancient example of this practice in 2 Kings x. 15:—"And when Jehu was departed thence, he lighted on Jehonadab the son of Rechab, coming to meet him; and he saluted him and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand." Virgil often incidentally notices this token of amity:—

"Ipse pater dextram Anchises, hand multa moratus,
Dat juveni, atque animum presentis pignore firmat."—Æ. III. 610, 11.

Again:—

"Incipe, aliqua animo virtus, et consere dextram."—Æ. IX. 741.

So, also, Ovid:—

"Jurata fides ubi nunc, commissaque dextera dextræ."

Everywhere, indeed, it has the same general significancy, as the outward

and visible sign of good will and esteem, and hence, among all highly civilized nations it is the first courtesy and the regular commencement of intimacy among men. No secret association of philanthropists has omitted to make some form or other of this representative act, a criterion of membership, and the Order of Odd-Fellows has retained it, not so much as a check or a test in examination as a mean whereby her sons may safely and unobtrusively declare their filiation, whenever in the appropriate formalities of etiquette, they are introduced to strangers. If he to whom we thus avow ourselves be of the Order, he will probably return the salutation in kind. The G. of the subordinate lodge is strongly expressive of union; and, though peculiar, yet it is not enough so to excite observation on the part of the uninitiated. Nor is it so unnatural but that it may be, and is often actually reciprocated or given by those who have no suspicion that they hold us

“Grasped in the holy hand of mystery.”—[*Child Harold*, I. 70.]

We ought, therefore, to be eminently careful against committing ourselves to any one from whom we receive this characteristic greeting, without other and indubitable confirmation that “unto him it is given to know the mystery—that he may have fellowship with us.” When a case of this kind occurs, let the stranger be tried by a language less equivocal; and if he abide the higher tests, it is then time enough to greet him as a brother.

“Then give me thy hand,—here’s an Odd-Fellow’s grip,
With heart in the grasp and truth on the lip;
The chain that now binds us shall ne’er part in twain,
While Charity, Friendship, and Truth shall remain.”

Some of our brethren need to be reminded that the dialect of the Order was not framed for common, nor even for frequent use in promiscuous assemblies, or before an inquisitive world.

“Be neither name nor emblem spread
By prying stranger to be read.”—[*Glaucour*.]

C. W. B.

Lat. 40° 50' S, Lon. 44° 40' W., Jan. 19, 1841.

ODE.—BENEVOLENCE.

BY BR. P. DONALDSON, EDITOR OF THE RAINBOW.

Sung at the Anniversary Celebration of Mercantile Lodge, No. 47, I. O. O. F., N. York, 14th Jan. 1842.

FAIR, lovely daughter of the skies,
Bless'd attribute of Deity,
To thee our cheerful thoughts arise,
And fain would rest awhile on thee:
Thy deeds oft dwell upon our tongues,
And find a place in our glad songs.

Within thy smiles fair FRIENDSHIP lives,
Sweet LOVE exists where thou art known,
TRUTH to thy cause her blessing gives,
And KINDNESS dwells beneath thy throne :
And peaceful HARMONY is found
Where'er thy voice is heard to sound.

In lowly cot, or palace hall,—
On land or sea,—in desert place,—
Where'er thy gladsome footsteps fall,
Thy bland address, thy smiling face,
Cheers up the drooping mourner's heart,
And bids his fears and cares depart.

Thy gifts are scattered wide and far :
Where'er we tread thy deeds we trace;
Thy bounteous, kindly hand of care
Is stretched o'er man's afflicted race,
To cheer him in his rugged road,
And lead him safe to heaven and God.

Oh ! let thy light beam on him still,
Still may he heed thy gentle voice,
Till the whole world is freed from ill,
And all mankind in LOVE rejoice :
Till the dark reign of wo is o'er,
And pain and grief are felt no more.

STORY OF THE CHEVALIER DE BEAUVOIR.

A SHORT time after the 18th Brumaire, there was a rising in Brittany and La Vendée. The First Consul, anxious to restore peace to France, entered into negotiations with the principal leaders. Adopting the most vigorous military measures, and combining every thing in his plans, he put into play the Machiavellian resources of the police, at that time intrusted to FOUCHÉ, and finally succeeded in quelling the disturbances of the West.

About this time a young man belonging to the family of Maille was sent by the royalists of La Vendée from Brittany to Saumur, to establish communications between certain persons of the city and its environs and the chiefs of the royalist insurrection. Informed of his design, the police of Paris despatched agents to arrest the young emissary on his arrival at Saumur. He was actually arrested the very day he landed, for he came in a *batteau* under the disguise of a master-mariner. But he was 'a man of deeds.' He had calculated all the chances of his enterprise, and his passport and papers were so well regulated that the agents sent to seize him were in utter doubt as to his identity.

The CHEVALIER DE BEAUVOIR had well conceived his character. He quoted his borrowed family, his false place of residence, and bore his examination so well, that he would at once have been set at liberty, had not the officers placed the most implicit confidence in their instructions. They were precise; in doubt, they preferred rather to commit an arbitrary act than suffer a man to escape, to whose capture the First Consul appeared to attach great importance. In those days of liberty the agents of the national power cared very little for what we call now-a-days '*légalité*.'

The chevalier was provisionally imprisoned, until the higher authorities should decide upon his case. The official sentence was soon ratified; and the police received orders to guard his person with the strictest vigilance, notwithstanding his continued declarations of innocence. He was now transferred, in conformity with the new orders, to the '*Escarpe*.' This name was well worthy the situation of the fortress. Perched upon very high rocks, with precipices for its fosses, its only approach was by a narrow and dangerous path, leading as is always the case to the principal gate, which was defended by a fosse, over which was thrown a draw-bridge.

The commandant of the prison, charmed to have in his keeping a man of distinction and of pleasing manners, and who seemed well informed, (qualities quite rare at that time,) received the Chevalier as a boon from Providence. He proposed to him the freedom of the '*Escarpe*' on his parole of honor, and that they should make common cause against the ennui of the place. Beauvoir asked nothing better. He was a noble gentleman; but he was unfortunately also a very handsome youth. He had an attractive face, bold air, engaging manners, and prodigious strength. He would have been an excellent chief for a party. The commandant assigned him the most commodious apartments of the chateau, and admitted him to his own table.

This commandant was a Corsican officer. He was married, and very jealous; perhaps because his pretty wife seemed to him difficult to watch. Beauvoir, it transpired, made advances to the lady. They were without doubt attracted to each other. Did they commit any imprudence? Did the feelings with which each inspired the other lead him beyond the bounds of that superficial gallantry which is almost our duty toward women? Beauvoir has never clearly explained this point in his story. At all events, the commandant thought himself warranted in exercising the strictest rigor over his prisoner. He was thrown into a cell situated immediately under the platform of the turret, and arched out of the solid rock. The walls were of desperate thickness; the turret was probably over a precipice. There was no chance for escape.

When Beauvoir became satisfied of the impossibility of gaining his liberty, he fell into one of those reveries which are the despair and consolation of prisoners. He occupied himself with those little nothings which grow into great things. He received the baptism of grief. He reflected himself, and only *remembered* there was a sun. After fifteen days he felt that terrible malady, the fever for liberty, which urges prisoners to desperate enterprises.

One morning the gaoler who brought food to Beauvoir, instead of leaving him, as was his custom as soon as he had set down his scanty pittance, stood with his arms folded, and gazed fixedly at him. Their conversation had never reached more than a few words, and the turnkey had never been

the first to commence it. You may well imagine the astonishment of the prisoner, when the man said to him:

'Monsieur, you have no doubt your own object in view in calling yourself Le Brun or Citizen Le Brun. That is no business of mine. It is nothing to me whether your name is Pierre or Paul; but I know,' said he, twinkling his eye, 'that you are M. Charles-Felix Théodore, Chevalier de Beauvoir, and cousin to Madame la Duchesse de Maille.'

Knowing himself incarcerated in a strong prison, and inferring that his position could be made no worse by a confession of his real name, Beauvoir replied:

'Well, suppose I *am* the Chevalier de Beauvoir?—what will you gain by it?'

'Every thing,' replied the gaoler, in a whisper. 'Listen. I have received money to aid your escape. As I shall be shot if I am suspected of having had any thing to do with the affair, I will only assist you so far as to gain my money. Look Monsieur!'—and he drew from his pocket a small file; 'with this you can cut through one of the bars;' and he pointed to a narrow loop-hole with two bars across it, through which the light entered the cell. 'Monsieur, you must cut through before you can pass out.'

'You may rest quiet. I will pass.'

'You must leave the lower part of the bar to fasten your cord to.'

'Where is it?'

'Here,' replied the turnkey, throwing him a knotted cord; 'it is made of coarse linen, to lead to the belief that you made it yourself. It is of sufficient strength and when you reach the last knot, step quietly to the ground. The rest is your own affair. You will probably find in the neighborhood a carriage and friends awaiting you. Of that I wish to know nothing. I have no need to tell you that there is a sentinel posted in the street. You will risk perhaps a ball from his carbine; but ———'

'Very well, very well,' said the Chevalier; 'I will not rot here.'

'That might be best for you, after all,' sullenly replied the turnkey.

The hope of once more gaining his freedom produced in his mind such an excitement that he could spare no more time in discourse. He immediately addressed himself to the work; and the day was just sufficient for him to saw through the bar. Fearing a visit from the commandant, he filled the crevice with crumbs of bread rolled in the filings, to give them the color of iron: he waited until he judged the garrison to be asleep, when he fastened his cord to the lower part of the bar, which he had left, agreeable to the instructions of the turnkey, and crept to the outer edge of the loop-hole, grasping with one hand the end of the bar which remained in the stone. Here he awaited the darkest hour toward morning, when he judged the sentinels would be the least watchful.

Acquainted with all those details of his place of confinement, with which prisoners occupy themselves, even involuntarily, he awaited the moment when the sentinel who guarded his quarter of the building should have performed two-thirds of his duty, and retire to his box to avoid the fog. Then he began to descend knot by knot; suspended between heaven and earth, but grasping his cord with the strength of a giant.

Every thing went well. He had reached the last knot, and was about to slip to the ground, when he bethought himself to try if he could reach the earth with his feet. He found none! His case was really embarrass-

ing. Covered with perspiration, fatigued, perplexed, he was in a situation in which it might truly be said his life hung upon a thread. By a lucky accident his hat fell off. He listened for the noise of its fall, but hearing nothing, he began to entertain some vague suspicions of a snare. But whence the motive? A prey to conflicting doubts, he resolved to defer his escape until another night, or at least until the uncertain twilight of day-break, an hour which might not be unfavorable for his flight. His great strength enabled him to clamber back toward the tower, but he was almost exhausted when he reached the outer edge of the loop-hole, where he remained watching like a cat on an eave-gutter.

Presently, by the feeble light of early dawn, he saw there was the trifling space of about one hundred feet between the end of the cord and the pointed rocks of a precipice!

'Thank you, Monsieur Commandant!' said he to himself, with the *sang froid* which characterized him.

After reflecting a moment on a fitting revenge, he judged it best to reënter his prison. He threw all his little articles of dress on the bed, and left the cord hanging without, to induce the belief that he had fallen; and taking in his hand the iron bar which he had broken off, he stepped behind the door, and awaited the arrival of the perfidious gaoler.

The commandant did not fail to come, and earlier than usual, to gather up what had been left behind. He softly opened the door; but as soon as he was sufficiently near, Beauvoir struck him a powerful blow over the head, and the traitor fell dead at his feet, without even uttering a cry. The bar had broken his skull.

The chevalier quickly disrobed the dead body; put on the clothes and imitated the walk of the gaoler; and, thanks to the early hour and fancied security of the guards at the principal gate, made good his escape.

Knickerbocker.

MAN'S AFFECTIONS.

It is said somewhere, but where we neither know nor care to know at this moment, that the proper "study of mankind is man;" and certainly, if a study be important in proportion to its all-pervading character, never was there a more just remark. Whether we behold the bright intelligence by which our race is distinguished, in the earliest periods of human history, exercising dominion over the beasts of the forest, the birds of the air and the fish of the sea, or on the more extended theatre of civilized life, we are alike surprized and delighted by the manifestations of its power, shedding a moral halo around every thing upon which it is exerted. Let us, for an instant, cast our mental vision into the remotest recesses of antiquity and there we see the being whom the Creator made a little lower than the angels, surrounded by the crude materials of nature and, by his tact and skill, fashioning them in accordance with his wants and making them the ministers to his comforts. With physical powers very far inferior to those of many other animals, we see him exercising a controlling influence over their energies, and converting them into agents for affecting his purposes, instead of being the objects of his dread. In proportion as his wants

have been increased and his tastes have been multiplied, we behold the resources of his intellectual superiority developing themselves and causing their light to shine wherever and whenever circumstances may demand, causing the mighty forests to bow their heads to his dominion, and making the hidden mines to yield up their treasures for his benefit. In vain did the ocean cast its vast and everchanging waste of waters around the rock-ribbed earth, threatening, at the mandate of the tempest, to swallow up and engulf whatever might be thrown upon its bosom, whilst, to the roarings of man's imagination and the outstretching energies of his enterprise, the restless movings of its waters only offered a more ample field on which to manifest his might, under the guidance of the lights of heaven set by the hand of Omnipotence amid the fathomless depths of ether, to guard and protect him in his wanderings. Great as confessedly are the pourings of man's genius, making every obstacle to yield to their resistless might, they in turn must give place to the all-subduing intensity of the social affections, which have their sources in the human breast, and which, spreading themselves throughout the fair field of creation serve to engender the loves and sympathies, the pleasures and endearments, by which the great family of mankind is cemented and bound together. Let us, for a while, turn our attention to the dreary wilds, where sunlight is a stranger, and where the stunted products of the barren earth, hastily thrown forth, are speedily forced to shrivel and die before the rude assaults of the winter's breath. One might suppose that in such a desert clime, where the monarch of the storm, as he sits enthroned amid the snowy battlements of his mountains, speaks in the whirlwind and beholds at his feet the outstretched ocean bound with the icy fetters of eternal stillness, there could be no home for human joys, no space in which the genial affections of our nature might shed forth their enlivening rays. Such however, is not the case. There, even there, do we find the brethren of our race gathering around the social fire and cherishing attachments, as warm and devoted as the aspirations that gladden the hearts of those whose lot it is to dwell where the spicy breathings of the south winds play beneath the shade of the citron and orange grove. Clad in his skins and inhaling the murky atmosphere of his pent up hovel, the poor Kamschatkan or Esquimaux feels his bosom throb, responsive to the impulses of love and friendship. He is as tenderly bound to the humble partner of his hut and the mother of his children, and has as enduring attachments for the companions of his wanderings, as if he had been bred amid the indulgences and refinements of civilized life. Nor is this all. 'Tis his privilege to think and feel as he pleases and to give expression to his thoughts and wishes, unfettered by the conventional usages of more enlightened society. To identify himself with his friend and supply his place in the midst of danger and suffering, is to him the dearest boon of which he can form any idea, whilst to prove recreant to the calls of affection, is a baseness of which he is proud to be incapable. So far from being diminished by the absence of the refinements of life, the feelings of our nature become it would seem, more lasting and intense in proportion as the subjects of them are withdrawn from the scenes of civilization, where the affections are often distracted and weakened by the multitude of circumstances which interfere with the fulness of their action.

Some of the most beautiful examples of devotedness to the cause of

friendship and subjection to the power of love are to be found among nations living in a state of primitive simplicity, particularly where their occupations have been of a pastoral and contemplative character. The social virtues can no where be found to exist in greater vigor than among people to whom the distinctions of life are only known, as incident to the government of society, and where rank is attained by the superiority of its possessor over his fellows in achievements which are the offspring of generous and chivalrous feeling. Of the truth of this assertion a most beautiful illustration is to be found in the record handed down to us of the friendship that existed between David and Jonathan. In the history of these two individuals as given in holy writ, the attachment between kindred spirits, differently circumstanced, is portrayed with a force, a faithfulness and at the same time a simplicity, that would put to shame the more artificial but infinitely less affecting narratives of modern times. Here we find the son of a king, surrounded by all that the power of a sovereign in that age of simplicity could confer upon his offspring, placing his affections upon one who was, comparatively, humble and friendless; and cherishing his fondness for the chosen object of his love, in spite of paternal jealousies that might have proved fatal to himself. We find this exalted personage devoting himself to the cause of friendship and placing himself between the wrath of a jealous and misguided father and the object of his hatred. We see him watching with the most affectionate solicitude, the outbreaks of the evil spirit of his parent; reasoning and interceding with him, to avert harm from the individual on whom he had bestowed the endearing appellation of friend—and, when circumstances seemed to render the situation of that friend almost hopeless, devising plans whereby his safety might be ensured. Who does not recollect with emotions of the most heartfelt admiration the portion of the sacred narrative in which the son of Saul, after having ascertained the deadly purposes of his father, warns the slayer of Goliath, and, having enabled him to escape from immediate danger, plans an interview in which his friend should learn whether he must fly and become an exile or remain near his ungrateful master?

Without intending to detain our readers by a dissertation on the antiquity of signs as a means of intercommunication, sanctioned as it would seem to be by the fiat of Omnipotence itself, when Jehovah's bow of promise testified to the sojourners in the Ark that his wrath was satisfied, it may not be inappropriate here to notice the method adopted by Jonathan to make known to his friend the result of his efforts in his behalf. It will be remembered that the way in which this pattern of fidelity conveyed to David a knowledge of what he had to expect was by casting a spear, in recovering which he was to address his attendant in a form of words the precise import of which was agreed on by the two friends, and could be understood by them alone. Moving in the midst of enemies and surrounded by spies it was necessary to prevent suspicion on the part of the person who was unconsciously to be the means of conveying the intelligence. To effect this object the spear was in the first place to be thrown in the direction of a certain stone, and in the event of its falling short of the mark, the fugitive was to understand that all was right, whilst in case of its going beyond the rock, he should infer that precipitate flight was indispensable. Added to this we find that in giving his orders to the servant who was sent to get the spear, Jonathan uses a phraseology perfectly natural

and not calculated to arouse suspicion, but so arranged as to indicate clearly the course which David should pursue, by which means the object was attained without any compromise of Jonathan's safety or intimation of the presence of his friend. It is almost needless here to remark, that among ancient nations, whose languages were of limited extent, as might be supposed would be the case when things to which names were given were few in number, recourse was frequently had to these signs, and hence it is that in modern times where brotherhoods have been formed, it has been deemed proper to make use of symbols which when seen may be understood by the initiated, whatever may be the difference of their spoken language.

This language of signs is as beautiful and comprehensive as it is ancient. Having reference to objects universally known and understood, and being made in such strict accordance with the natural movements of the body as not to attract general attention, these signals become noiseless intimations of tidings which to those for whom they are intended are pregnant with meaning, whilst they elude the watchfulness of the most attentive observer. Exclamations uttered in the darkness of the night, or motions made in the midst of the battle fray, are thus made the medium of intelligence fraught with the preservation of life, and have arrested, even in the fury of the onslaught, the arm that had been raised to destroy, converting it, in an instant, into a shield of safety. Of the correctness of these assertions the records of the communities to which we advert bear the most ample testimonials.

In returning to the theme whence we have, perhaps, already wandered much too far, the history of human affections, we must remark that however education and habit may have disguised the real nature of man, there are always to be found in the human breast deep wells of feeling that never fail to open and pour forth their healing waters, beneath the influence of the inbred sympathies with which it is endowed. Under whatever circumstances man may be placed, and however lowered he may be in the scale of intelligence, the kindred ties that bind him to his fellow-man can never be totally severed or undone. Wants and privations may blunt his sensibilities, and the all-absorbing appeals of self-preservation may at certain times deaden those keener susceptibilities which, under different circumstances acknowledge every impulse, yet it will be found that neither debasing ignorance nor the selfishness of overglutted indulgence can ever extinguish the bright spark of sympathy which is the polar star of human nature. Who does not recollect that when a deep sense of wrong and a burning thirst for revenge upon his country's ingratitude made Coriolanus, at the head of his victorious Volscians, deaf to all entreaties, for mercy on the proud city that was about to become the victim of his wrath, the tears of his kindred extinguished the angry fires of his passions, and made him lay all of his hard won glories at the feet of parental affection? What was it that softened the heart of the tyrant Dionysius and made him relinquish the purpose of his cruelty, but the devoted friendship of a Damon and a Pythias, or what made an Anthony forget the proud aspirations of ambition, but the self-immolating attachment that he bore to a Cleopatra? If we be asked how it is that pride, revenge, thirst for fame, and all the host of feelings called into operation by outward and incidental circumstances, yield to the force of man's kindly affection for

his fellow, we say that it is because their Maker constituted them one vast brotherhood, and planted in their bosoms a principle of mutual love coexisting and coextensive with life itself—in a word, if we may be allowed the use of so strong an expression, he gave to the human race one vast heart, the sympathies of which are felt wherever man is to be found.

Baltimore, Jan. 10, 1842.

Δ.

EARLY REMINISCENCES OF ODD-FELLOWSHIP.

HE who undertakes to chronicle the origin and progress of any institution, is not less bound than the historian who records the rise and fall of the nations and kingdoms of the earth, to present a faithful narrative.

Under this conviction of duty the writer of these desultory reminiscences of Odd-Fellowship, offers no apology for exposing to the gaze and scrutiny of the world, the humble circumstances in which an institution now one of the most honorable and valued benevolent Orders of the age, had its origin.

Among the numerous associations of mechanics that were formed in England towards the close of the last century, and in the beginning of the year eighteen hundred, we find the first mention of Odd-Fellows' lodges in that country. These lodges so called, were, after the manner of the many affiliated societies of workmen of the times, principally dedicated to mirth and joviality, having for the most part no other distinctive object in their formation. They were as a matter of course self-instituted, and held no connexion or community with each other, being in fact mere "free-and-easy clubs."

In the year 1803 these various lodges in London and Liverpool were united by the adoption of a common system of work and regulations, by which the whole were governed under the style and title of "The Union Order of Odd-Fellows." This organization added but little, if any, to the previous character of Odd-Fellows—the same indulgence in conviviality prevailed at their lodge meetings—they continued to be mere assemblages of workmen at the public Inn's of London, for mirth and "harmony" as it was then termed; and were looked upon by the community as demoralizing in their influence, and by the government with distrust; nor is it a matter of surprise that originating under such auspices, Odd-Fellowship attracted no favorable regard for many years in England.—Notwithstanding these adverse circumstances which encompassed its early history, the Order continued to increase, and many lodges were formed from time to time especially in the city of London and its vicinity—composed almost entirely of operatives in the various branches of mechanics, wherever large bodies of these were employed, there lodges of Odd-Fellows were invariably established. The "Union Order of Odd-Fellows" as thus constituted did not however extend beyond the districts of London and Liverpool, and from the character of its practices, and the material of which it was composed, it was destined to remain as limited in its sphere, as it was humble and exceptionable in its origin. In the year 1809 an individual by the name of Bolton, an itinerant from the city of London, having established himself in his trade as a marble mason in Manches-

ter, first suggested the establishment of a lodge of Odd-Fellows in that city—with the aid of a few fellow-workmen, who like himself were attached to the "Union Order" in London, they instituted a lodge which they called "Victory." This body placed itself under the jurisdiction of the "Union Order," or "London Order," as it appears at this time to have been sometimes called—was conducted for several years upon the same principles in every respect as the London lodges, and accordingly received, as it deserved, but little favor or consideration in Manchester; many however were initiated, and among the number, were individuals of intelligence, who were at once satisfied that the institution as it was then organized, did not deserve the public countenance; they believed however, that in view of the great number of its members, the curiosity which its name and character were calculated to awaken, that these, and other circumstances might be availed of, so to remodel it, as to make it an Order, worthy the aid and encouragement of all good citizens. In the attempt to effect desirable improvements, it was necessary to combat old and settled prejudices, and to assail the elementary, and as was then supposed, the vital principles and practices "of the Union Order." Differences at first trivial, ripened into disputes, and the struggle which was long and earnest, resulted in the secession of a large number of the better informed members of "Victory Lodge" in the year 1813, who in convention assembled, declared themselves wholly "*Independent*" of the "Union Order," and from this germ springing up in the city of Manchester, has the "*Independent*" Order of Odd-Fellows continued to grow and to expand from year to year, overshadowing entirely the "Union Order," and ultimately assuming its just rank as a humane and benevolent institution. So great was the augmentation of the numbers of the Independent Order, that several lodges were formed in Manchester in rapid succession, and it very soon became necessary to enter into a compact, by which a uniform system of work, general regulations and a common head was acknowledged. Many preliminary conferences were had upon this subject in the lodges, but no permanent organization appears to have been adopted until the 21st January, 1814, when a "Grand Committee" as it was styled, assembled at "Treasurer Chanley's" in the city of Manchester, for the purpose of adopting a form of government for "the Independent Order of Odd-Fellows," and "of constituting the Lodges into 'one family,' under the jurisdiction of a common head."

The result of the deliberations of this meeting was the formation of a district entitled the "Manchester District," as the head of the Independent Order in England, which as such continues until this day. They adopted a code of laws, organized the body by the election of a certain James Christie as G. Master, whose duty it was made to visit each Lodge in the District in person. The constituents of this Grand Committee are first defined at the adjourned meeting of this body held in March 1814, when they are designated as "a Committee of Grand Masters, Past Grands, Noble Grands, Vice Grands and Secretaries of different Lodges," and as such "exercise the power of enacting laws for the government and regulation of the lodges subordinate to them—and of passing upon grievances between brethren." In May 1814, this body was declared "to be composed of the officers of each lodge in the district, who should meet quarterly," and some difficulty arising probably from the ambiguity of the term "*officers*

of each Lodge," it was at a meeting in August 1814, determined that the "three principal officers only" should be authorised to attend as the "Grand Committee"—that the office of Grand Master as previously established should be abolished, and every P. G. on leaving the N. G.'s chair should for the period of six months thereafter be elevated to the rank of a Grand Master, and be entitled to be respected as such at lodge meetings. Which of the many, in the different lodges, who thus became G. Master for the brief period of six months, presided at the meetings of the Grand Committee, is left entirely to conjecture. In October 1814, for the first time we meet with the title of a "*Grand Lodge*," the name appears to have been assumed by a subordinate lodge, which styled itself into "*The Abercrombie Grand Lodge*," into which the Grand Committee was for a while also merged—this body proceeded to transact all business as the head of the Order—how this consolidation of a Grand Committee or subordinate lodge, and a pretended Grand lodge was with regard to propriety effected, we are at a loss to determine, and incline to the opinion that the notes from which we are compiling this condensed account of the Order has made the Grand Committee, to assemble in the "*Abercrombie Grand lodge*" instead of as we suppose was the design, at the "*Abercrombie Grand lodge Room*;" this we think more than probable, as in the sequel it will be found that the meetings of the Grand Committee were from time to time moveable.—In January 1815, this committee assembled again, "*the Abercrombie G. Lodge*" is recognized by it as such, and the title "Grand" appears to have been a mere capricious appellation, its business being that simply of a working lodge. In the month of April of the same year, this Grand Committee was enlarged by admitting into membership the P. G.'s of lodges in addition to the three present principal officers; in June 1815, the office of Provincial Grand Master was created, each of whom was the head of a district. Under this organization the Independent Order progressed until the year 1817—during this period John Loyd was Grand Master. In consequence of the increase of lodges, and their scattered locality, it now became necessary to define the limits of the Manchester District, and accordingly it was resolved in Grand Committee "that the Manchester District be twelve miles round Manchester, and every lodge within that distance shall join in the district to be called No. 1 district, that no division be allowed, but that all come under the Grand Committee, that further on for twelve miles they shall be called No. 2, and further No. 3, and so on; that lodges at any further distance may come under the Manchester district if they please, if no reasonable cause can be shewn to the contrary, and their officers may attend and vote at the Grand Committee, for the lodges they represent." This new division of the jurisdiction seems to have given renewed energy to their operations, and to have added many new lodges to the Order; all of which continued to render exemplary submission to the Grand Committee as their common head, whose fostering care was spread over them all, cherishing and encouraging the true principles of Odd-Fellowship. The lectures were introduced at this time, as they are now first spoken of, in the records as formally communicated to the lodges.

The Lancashire, Leeds and other districts being formed under the order of the Grand Committee, defining the limits of districts, an effort was made in the years 1819—20 to extend the usefulness of the Order by

uniting all lodges of Odd-Fellows in the kingdom. This subject received the zealous support of James Mansall who had been chosen to succeed John Loyd, as Grand Master of the Order in 1819. The Grand Committee also it appears gave countenance to this effort, and sanguine hopes were entertained of uniting the many lodges of Odd-Fellows in England and Scotland, most of which then held no communion with each other, or with the G. Committee under the Manchester jurisdiction. To accomplish this very desirable object a correspondence was opened with the London lodges, proposing the adoption of a common government, laws and regulations, and a uniform system of work: it was further suggested that "District Grand Lodges" should be formed, to whom should be delegated the supervision of the work, and the power of local legislation. This correspondence so far from producing the desired result had the very contrary effect, the lodges in London refusing all connexion with the Manchester District, and proclaiming themselves in pompous terms, "*the Grand Lodge of England.*" This *self-styled* Grand Lodge of England having thus constituted itself the head of the Order in London, required the Manchester District to come under its jurisdiction under penalty of expulsion. The Manchester District then under the guide of William Armit its Grand Master, instead of taking fire at the assumption of authority by the lodges in London, resorted to conciliatory measures, and by a calm and dispassionate appeal to the good sense of the brotherhood in London, had the satisfaction of detaching the lodges in that city, one by one, from the pretending Grand Lodge of England, and gradually, of gathering under the Manchester jurisdiction the choicest lodges in the London district, and many others which had hitherto been associated with no common head. From this moment of time all power appears to have been firmly centred in the Manchester district, under whose auspices the Order progressed with wonderful prosperity. Lodges hitherto were self-instituted; from this time they were created only by dispensation, one lodge thus authorising another. *On the 7th January 1821, it appears a charter was issued to Washington Lodge, Baltimore, North America, by a dispensation from Abercrombie Grand Lodge. This Grand Lodge as it was styled still assumed to exercise very plenary powers, although, for aught that appears, was never more than an ordinary working lodge. Its proceedings were from time to time considered as growing harsh and unbecoming, and on the 8th October 1821, the interposition, of Grand Master William Armit was invoked by twenty-eight P. G. M's and P. G's of the order, respectfully asking an investigation into the practices and pretensions of that body—this inquiry was duly instituted, by an *extraordinary committee* of Past Grands and presiding officers on the 11th October 1821, and resulted in the adoption of two resolutions—first "that Abercrombie Grand Lodge and the Order in general peremptorily abide by the acts of the Grand Committee," and secondly "that the lodge be suspended in default of compliance"—thus silencing the pretensions of Abercrombie G. Lodge and confirming the supreme jurisdiction of the Grand Committee of the Manchester Unity. In December 1821, after much deliberation at the quarterly meeting of the Grand Committee it was determined to re-organize the supreme government of the Order, and the

*This Charter was never received—W. L. No. 1, being previously in existence.

idea of a Grand Annual Moveable Committee as it was afterwards styled, was first suggested. It was resolved, "that the Manchester District assisted by country friends have brought from under a cloud the mysteries of Odd-Fellowship, and proved by example, that they have useful and beneficial ends in view, and that the name is not without meaning"—they propose holding annually in Whitsun week a general committee of Past Grands and present presiding officers, who shall adjourn their sittings from day to day, until all business be settled—that an officer from each lodge or district shall be deputed to form a monthly committee to settle urgent business: and that all their proceedings be laid before the Annual Committee for sanction—all lodges are requested to send in any proposition or code, for general management, which are to be laid before the next quarterly committee of various lodges for their sanction, or such in compliance as choose to attend;" the reason assigned for this step which it was now proposed to take in the furtherance of the interests of Odd-Fellowship were eloquently set forth by the officers present to be a desire "to raise the standard of peace and unanimity, to offer the olive to such lodges as wish to come under its branches, compelling no one, and submitting that under our decisions some parties have for a time felt themselves disappointed, yet they have generally shewn compunction, and fled for refuge under the fostering wings of those, who to the utmost of their power have exerted themselves to ameliorate and soothe conflicting passions."

Abercrombie Grand Lodge which had hitherto been suspended for assumed pretensions of authority, was now formally expelled the Order.—This expulsion produced an unhappy series of criminatory and recriminatory charges between the Grand Committee and that body. There is to be found on record a calm, detailed narrative of the facts connected with this controversy, and an elaborate defence of the Grand Committee over the signature of G. M. Armit, the length of which precludes its insertion in this narrative—overtures were in a short time made to the G. M. of the Manchester District by the presiding officers of the expelled Lodges, for a reconsideration of their expulsion, which resulted in the "*Abercrombie Grand Lodge*" placing itself under the jurisdiction of the self-created Grand Lodge of England, already mentioned. On the 30th May 1822, pursuant to the resolution adopted by the Grand Committee at its session in December 1821, the Grand Annual Moveable Committee first assembled at Manchester. The Grand Committee as the head of the Manchester District thus became merged in the newly constituted Moveable Committee, which proceeded to organize itself, and to enact laws for the government of the Order—it determined to hold its sessions annually, to be composed of the present and Past Officers of the districts in strict compliance, to be *moveable* in its character, and to exercise the *sole* power of enacting laws—having elected P. G. William Armit Grand Master, and by ballot agreed to hold their next session at Hanley, Staffordshire, on Whitsun Monday 1823, the session was closed. This body again assembled as provided on 29th May 1823, when the name and title of "the Manchester Unity" was assumed, and the power and jurisdiction of the body as the head and centre of Odd-Fellowship in the United Kingdom was firmly established—it was organized by the election of Grand Master William Armit as President, and D. G. M. Thomas Armit as Vice-President. After the transaction of the business which was brought be-

fore them, a procession was held, which did much to dispel the prejudices, which prevailed in that section of country against the institution. The reports from the various Deputies, which were ninety-three in number, exhibited a great and growing prosperity in the Order, a large accession of lodges, and universal peace and concord throughout its extended jurisdiction. By the constitution of the Moveable Committee, it was provided that the supreme power during the vacation of that body, should reside in a monthly committee composed of an officer from each district, from whose decision, however, an appeal was authorised to the Annual Moveable Committee in any matter of grievance. During this year the Leeds district and Yorkshire district, which had been disaffected, were added to the Manchester Unity, and no single instance of insubordination is recorded throughout the Order. On Whitmonday in 1824, the next Annual Moveable Committee met pursuant to the general regulation, at Hastings, the number of Deputies attending amounted to nearly one hundred. The great increase of the Order, bringing with it a necessarily greatly increased business, this body found it necessary to delegate to a committee who were termed jurors, the prerogative of trying questions of grievance in the nature of appeals from brethren in lodges. After an arduous session, during which many valuable regulations were adopted, not the least inconsiderable of which was a resolution to dispense with the usual procession, and instead thereof to appropriate a sum of money equivalent to the expense of the same, to be distributed among the charitable institutions of the place of its assemblage,—this body adjourned—Thomas Armit was re-elected Grand Master. This year appears to have been one of great anxiety and difficulty in the Order, in consequence of insubordination to the Unity by some highly respectable lodges in the Leeds district, and it became necessary to suspend the whole district from its function. The power and jurisdiction of the head of the Order had been so firmly laid in Manchester, that this disaffection which aimed at sapping its foundation was entirely dissipated, and the great superstructure continued progressively its elevation. In the succeeding year of 1825, the “Patriarchal Order” was first suggested and discussed in the quarterly committee, and by them referred to the Annual Moveable Committee which assembled on the 23d May and continued in session three days—eighty-two Deputies were in attendance. It was organized by the election of Thos. Armit as President, and Robert Naylor Vice-President—a Deputation from the Leeds district presented themselves, and it would appear that considerable excitement prevailed preliminary to the transaction of any business; what produced that excitement we are not informed, but infer from the first resolution adopted by the assemblage, to wit:—“That the Leeds’ District Deputation be admitted on the payment of arrearages and not otherwise,” that the subject of the suspension of that entire District by the quarterly committee had been under debate, and their suspension was revoked upon the terms prescribed in the resolution which was adopted. The “Patriarchal Order” was deliberately considered, discussed, and finally agreed to at this session, and its author P. D. G. M. Smith of the Duke of Norfolk Lodge, Wigan, at the request of the Moveable Committee conferred it upon all the deputies present. The colours of the Order were also declared to be white—sky blue—scarlet, and for the Patriarchal Order, gold—the Odd-Fellows’ Magazine which had been originated by P. G. Wardle, was declared “*to be*

under the sanction and patronage of the Order," and the session closed by a generous subscription on the part of the deputies, which was presented to the Infirmary of the Town—an example which has ever since been followed by the "Moveable Committee" at its annual meeting. P. G. M. Thos. Armit having been specially deputed upon a circuit throughout the entire Unity for the purpose of disseminating the Patriarchal Order and giving instructions in the work, William Armit was chosen to succeed him as Grand Master. P. G. M. Thomas Armit has left behind him a detailed report of his labours upon the important mission, with which the confidence of his brethren had entrusted him, the fruitful result of which, earned for him the gratitude and esteem of the entire Unity. Setting out from the city of Manchester on 4th July 1825, he made a southern tour of England, visiting the New Castle and Pasley District Lodges—Wolverhampton, Birmingham, Gloucester, Cheltenham, Brighton, London, Leicester, Nottingham, Mansfield, Derby and Uttoxeter, making a journey of seven hundred miles; in each of these districts he visited the lodges, conferred the Patriarchal degrees, and delivered addresses and instructions upon the work of the Order. This mission was the source of incalculable benefits to the Order, the most important of which was the happy reconciliation which it brought about between the disaffected lodges in Liverpool, the Abercrombie Grand Lodge and the Manchester Unity, by which the Liverpool lodges and Abercrombie lodge were admitted into compliance with the Unity, the latter upon condition however of surrendering its number, *one*, and taking the first vacant number, and giving up its title of "*Grand Lodge.*" This re-union of all the lodges under the Manchester District as their common head, was solemnly authenticated by an interchange of signatures by the Deputies from their respective bodies, and may be considered as an epoch of great importance in the progressive history of the Order.

[To be continued.]

ODE.

BY A MEMBER OF MERCANTILE LODGE.

Sung at the celebration of the Anniversary of Mercantile Lodge, No. 47, I. O. O. F., New York, January 14th, 1842.

FATHER, supreme, above,
Thou God of Truth and Love,
 Smile on us here;
Bless this our natal land,
Cherish our social band,
Grant us thy aid to stand,
 Firm and sincere.

Friendship we pledge to all:
On whom misfortunes fall
 Those we assist;
This shall our motto be,
"Truth, Love and Charity,"
Till our Fraternity
 Cease to exist.

Cheer we the wounded heart,
Bid pining grief depart,
 Touch'd by our wand.
Widow and Orphan's tear
Dry—there is nought to fear,
Brothers and friends are near,
 Help is at hand.

Now the loud chorus roll,
Spread it from pole to pole
 Wide earth around.
Sing how the "GOLDEN CHAIN"
Bindeth in Love again,
Friendship and Truth shall reign
 Where man is found.

EDITOR'S TABLE.

THE time has arrived in the history of Odd-Fellowship, when a Periodical devoted to its cause, is absolutely necessary, not only as a means of promoting uniformity in the Order throughout its extensive jurisdiction, but more especially, to disabuse public opinion of impressions formed in relation to its principles, as erroneous as they are unjust. The community at large, for many years have looked with distrust upon an institution, of whose character, they have had but slender means of forming any correct idea. Many good men have been predisposed to condemn it, because of the little pains heretofore taken by its advocates to vindicate it from aspersion, to define for the information of the curious, the detail of its character, or to shew the precise influence which the lessons it inculcates are calculated to exert upon society. Religionists not unfrequently from the pulpit, in the lecture room, and in the many positions of influence over the church, which their particular office is ever affording them, have directed talents and efforts worthier a better cause to the injury of an Order, of the objects and principles of which, from necessity they were wholly ignorant. These things, among many others, have operated to mislead the public mind, hence Odd-Fellowship has appeared to many, if not positively an improper, certainly an unnecessary institution.

The relations of human society have been so constituted, that the character of individuals and institutions, must alike be arraigned at the bar of public opinion, and be there subjected to a rigid ordeal, upon the result of which, essentially depends their regard or fame in the community. It is true that the decisions of this tribunal are sometimes arbitrary and capricious, and not unfrequently so controlled by sinister influences as to elevate undeserving men and institutions, while real merit is proportionately depressed in the scale of moral excellence and worth: that sometimes virtue, honor, talent and character is cast into obscurity and even obloquy by its mandates, while the unworthy favourites of a jaundiced public opinion are permitted "to strut their hour;" but it is as certain as any thing in human experience can be, that ultimately, and in its own proper time, the light of truth will break in upon such error of opinion, scatter the prejudices which have led its judgment captive, and presenting in clear and undisguised colours, the relative merits of individuals and institutions, will reduce to its proper standard, human character and principles. To this trial has our Order been subjected for the last twenty years in this country, and although

during a long period the public disfavor has been upon it, we indulge the hope that when its principles shall have been presented in their true light, when imaginary attributes of the Order, having no connexion with it in fact, but which have for years been imputed to it, as fruitful sources of crimination shall have been "officially" repudiated, that Odd-Fellowship will be justly appreciated. We know that in attempting to correct public opinion, wherever it has been arrayed against our Order, that we shall have to combat the thousand prejudices, which are ever at work to control it, but we shall take from our adversaries at least, those factitious objections, which have so long prevailed, by presenting the institution before the public mind, divested of all other, than its real principles, and their influence upon society.

The most serious opposition to secret societies, which has presented itself in this country, was that which affected the fitness and integrity of their votaries as citizens, in view of obligations pretended to exist among them, which impaired the higher and holier claims of duty and fealty to the Commonwealth. This imaginary evil in such Orders was urged against them a few years ago, with an earnestness and zeal bordering on fanaticism. The temporary influence of this objection upon the public mind, will serve to illustrate the force of the remark already made, of the certainty of the ultimate triumph of truth. No claims of individual worth however exemplary, no consideration of patriotism, public service, station or honor, however distinguished, was sufficient to restrain popular clamor in some sections of the nation, in its zeal to disfranchise as unfit citizens, the entire constituency of secret societies, and so strong was the current of that feeling at one time, that it seemed destined to overwhelm all such institutions, and to bury beneath their downfall, the character and reputation of their advocates. Never perhaps, was any set of men, subjected to more trying circumstances in any country, than were our Masonic brethren in some of the Eastern States, during the period when the public mind was filled with this poisonous mania—originating either in deliberate fraud upon public opinion, or in profound ignorance of the real principles of such institutions, the excitement it created controlled the public mind for a season, and invoked ostracism against "a band of men," one of whose elementary duties it proclaimed to be, to prefer the force of individual obligations alledged to exist among them, to the paramount obligations of the constitution and laws. It is a melancholy truth that the persecuted members of secret societies in a land that is said to be "the last refuge of freedom on earth," were compelled in submission to its potential voice to suspend their lodge meetings, until its fury had been spent. The more oppressed however and persecuted the more faithful was their stoic adherence to the sacred principles of their Order—they were deposited in the "*crucible*," and brought forth from the furnace with increasing brightness.

Public opinion ultimately arighted; and directing its scrutiny, unaffected by corrupting influences, to the consideration of the character of such institutions, fellow-citizens who had been aspersed, vilified and traduced, were acknowledged to be worthy men; revering only, the obligations due to the living God, as superior to those of the constitution and laws of their country, and eminently to be commended for those practical benefactions to the human race, for the promotion of which as an Order, they were alone united. It was indeed a war of might against right, and when it is

recollected that upon the very scene of these persecutions, that Odd-Fellowship has within the last few years, planted its standard deep in the confidence of the people, and dedicated her lodges, in almost every village of this disaffected region, no fear need be hazarded of the ultimate correction of public opinion, however it may be, under particular influences, for a season misled.

This objection to secret societies may be esteemed as forever quieted, and so far as Odd-Fellowship is concerned, we now proclaim "*ex-cathedra*," that all its obligations are "specifically" made obedient "to those, we owe to the government under which we live." There are, however, supposed causes of opposition to our Order in particular, which to some extent have had weight in the community, arising as we believe, from an entire misconception of the character of the institution—these, we propose very briefly to consider, in the hope as we have already said, that when properly understood, Odd-Fellowship will be justly appreciated. Confiding heretofore in the integrity of the principles of the Order, and desiring to cultivate peace and good-will with the world, rather than to provoke its strife, the Grand Lodge of the United States has wisely avoided obtruding itself before the public, and has preferred as her only answer to the various aspersions cast upon Odd-Fellowship, silently to act out the objects of its institution within its own proper and legitimate sphere. That path she will continue to thread, but an opportunity now offering in this Magazine, originated for the internal welfare of the Order mainly, it will be availed of, to present Odd-Fellowship as it is, fairly before the world.

The name we bear has furnished some with a sufficient argument to condemn the Order—its secrecy, and the obligations alledged to be administered, by which that characteristic is maintained inviolate, are usually the weapons employed against it by the clergy—and its so called "*mimicry*" of the "*ancient Order*" has excited prejudices, which it is scarce worth the pains to remove—against the force of these, and many other objections has Odd-Fellowship had to bear up for years, and it is only astonishing in view of the humble character of its votaries, that it has been able to sustain itself so triumphantly, and to have prospered so signally wherever its standard has been planted.

At this day no correct idea can be formed, it is believed, of the circumstances under which the Order obtained its particular name; nor does it appear in any wise necessary to the defence of its principles, that the origin of the name which it bears, should be relieved from the obscurity in which it seems to be involved—various, and odd indeed, have been the names of associations of men and women for benevolent purposes in ancient days, called not unfrequently after the particular incidents which gave them birth; some of which remain in our time, subjects of speculation and wonder. In the political history of the world nothing is more common, than to find bodies of citizens united, under strange appellations for the promotion of some supposed good. The name we are free to admit is a quaint, perhaps an eccentric one, and if the Order were about to be founded anew, its present title would peradventure be dismissed as entirely too *but* for the delicacy of modern taste—but as there ever exists a praiseworthy regard for the early and ancient characteristics of any good institution, we may be permitted to partake of that common feeling, in the attachment we have for the name of our Order, and in the preference we

entertain for it, over any of the more popular so called "charities" of the day. "What's in a name?" the immortal Shakespear has well said—a name may be the creature of caprice, the subject of chance, the result of the merest freak on earth, and yet the individual, institution or particular object designated, each in their sphere, may exert upon the human family, influences equally beneficial, as if most appropriately titled, after diligent and laborious search in the vocabulary of ancient or modern times—a name indeed, can neither give to, nor take from the merit of any object, or system; and although, all that is virtuous, revered, honorable and useful may be professed under a popular name, who does not know that frequently the very reverse of these principles are inculcated by the tenets which they teach? that often times a well chosen name is selected with the single view of deception and fraud? It may have been, that an odd name was chosen by the projectors of Odd-Fellowship in its infancy, to attract attention and excite curiosity—its singularity, combined with the mystery of its system, was in all human probability adopted for this simple expedient—and if so, can it be a cause of exception to our institution, that to awaken the community to its interest and character, the means were taken by the founders of our Order, most likely to insure that object, especially when the gratification of that curiosity, has produced so much individual and social good.

It is true that consideration is due to decorum and propriety, in the name by which a public institution is designated; to both of these, respect has been had in the title of our Order—we must therefore be excused in our "Oddity" if such it be, if we do not defer to the force of arguments directed not against any supposed evil in the institution itself, but against its name as offensive to a fastidious taste.

These remarks having extended much beyond the space we designed to employ on this subject, we must defer a consideration of the two other objections to our Order named, until our next.

Officers of Lodges.—There is an important responsibility resting upon the officers of our lodges. To their hands for the time being, the business, and the interests of their respective lodges are committed, and much of the peace, harmony and prosperity of the Order, depends upon the promptness and fidelity with which they discharge the duties of their stations. This is especially true of the N. G.—who is the presiding officer of the lodge. The duties of a presiding officer are various, and sometimes complicated, and perplexing, especially to a novice in the business. They require a quickness of perception, a suavity and dignity of manners, a thorough knowledge of parliamentary proceedings, and a decision and energy of character, not often found united in the same individual. There are in fact, but few, who can discharge the duties of that office, in a masterly manner. Still, there are as few who may not, by a little observation and application, qualify themselves to preside with tolerable dignity and efficiency; and the importance of the office, should stimulate every incumbent, before he assumes the chair, to qualify himself for a respectable discharge of its duties. Nothing is more trying to the patience and good feel-

ings of a large body of men, than to be detained for hours, in doing business, that might be despatched in a few minutes, but for the inefficiency of the presiding officer. Frequently the harmony of an assembly will be disturbed, and every man will be completely in the dark as to the business in hand, for the simple reason, that the presiding officer did not understand a point of order, or could not clearly state a question. We think we should not err in saying, that nine-tenths of the difficulties and delays that occur in all deliberative assemblies, originate in the incompetency or inefficiency of those who preside. Sure we are, that our subordinate lodges in a particular manner, suffer much from this cause. And the reason may perhaps be found in the fact, that brethren think more of the honors of the office, than of an able performance of its duties. Let those who aspire to this office, study well the constitution and by-laws of their lodge, so that without a moment's hesitation, they can decide upon the legality of any proposed measure. Let them study well the laws of their state Grand Lodge, and the general laws of the Order, as enacted by the Grand Lodge of the United States; let the prescribed rules of order be made familiar; then let a strict performance of duty be enforced, upon the subordinate officers, and the reward will be great, in the ease, harmony and despatch with which all the business of the lodge will be transacted. In this way the lodge may be made to move like a well regulated machine; but without attention to these things, its operations will be like crashing and creaking of machinery whose regulator is lost. Will our brethren think of these things?

THE attention of our readers will be forcibly arrested by the first article in this number. It is the production of a mind profoundly learned and patient of the most laborious research. The writer evinces an enviable intimacy with the ancient *arcana*; it is in truth a most able disquisition upon the subject of which it treats historically, from the days of the *Cabiri*. This said, we have to ask the forbearance of the distinguished author for the paragraphs omitted—our position is one of great delicacy—it will be apparent that in a community where religious and political toleration forms a part of the organic law, and which is made up of heterogeneous sects, that nothing should be said which might by possibility have a tendency to loosen that "*cement which unites in one bond men of the most discordant opinions.*" We are sure no such thing was designed, but we feared such might be the effect, and as we could omit paragraphs without impairing in the slightest degree the value of the address, our Rev. Bro. will excuse us for having done so.

FOREIGN CORRESPONDENCE.

WE are in receipt of an interesting letter from Cor. Secretary, John Longmore Shadwell, of the Liverpool district. We reciprocate most cordially the earnest desire expressed "*of creating a better feeling between the heads of the Order on both sides of the Atlantic,*" but we cannot agree with him

that any great object would be attained "*by adopting a permanent P. W. and S. for travelling brethren, to be common to the two countries,*" or a form of certificate duly attested." We believe the same causes which have produced the present difficulties, will ever have the same effect, no matter what form of work may be agreed upon—we mean the exercise of independent authority to mould, alter, amend, or abrogate at pleasure the language of the Order. Bro. Shadwell has our sincere thanks for the valuable package of documents which he has been kind enough to forward us; if Cor. Secretary Ratcliffe will permit us to hear from him, in obedience to the instruction of the Isle of Man A. M. C. we shall be thankful.

The documents received consist of the Odd-Fellows' Magazine for last quarter (Oct. 1841,) the Laws of the Order as revised and adopted at the last A. M. C. (June 1841.) The proceedings of the A. M. C.—the March, June and September minutes of the Liverpool quarterly committee. We notice a decided improvement in the newly adopted code of general laws, many of which are worthy the consideration of the different State Grand Lodges. We annex a few in our opinion very commendable regulations.

Article 15—No lodge shall be allowed to divide its funds, nor shall they have power to appropriate the same for any purpose except *charity, distress, sickness, or death, the necessary incidental expenses of the lodge or district, or to members for meritorious services rendered*, provided however nothing herein contained shall prevent the investment of lodge funds at interest upon good security.

Article 39—Any lodge making a person on the *Sabbath day* shall pay a fine of £5 3s. into the district fund.

Article 103—All officers on taking their situation in the lodge after election shall be provided with a copy of the charges and duties, and if not perfect in the same in six weeks from that time shall be *fined*.

Article 183—No committee on business of any nature or kind whatsoever shall be held on the *Sabbath day*, under a penalty of twenty-one shillings—and the proceedings are declared null and void.

Article 217—Lodges may be held at *Temperance Hotels*.

HOME CORRESPONDENCE.

Massachusetts—Extract of a letter from Grand Sire Kennedy, dated New York, Dec. 29th, 1841.

"I have just reached home in return from an "official visitation" to the city of Boston. I have the pleasure to inform you that assisted by P. G. M. Small of this State, I opened in ample form the Grand Lodge of Massachusetts in "Armory Hall," city of Boston on the afternoon of the 25th inst. The Grand officers were all elected and installed, and I have no doubt that the restoration of this Grand Charter by the G. Lodge of the United States, will tend to the advancement of the Order in Massachusetts. The brethren are zealous and attentive, and received my instructions with pleasure and satisfaction."

Connecticut—The following extract is from a letter received from a distinguished Brother in Connecticut, dated East Haddam, Jan. 4, 1842.

"At the last session of the G. Lodge of Connecticut, I brought up the subject of the proposed deputation to England, and urged the members to lay the same before their respective subordinate Lodges and Encampments. This will be done, I doubt not; and they will respond to the call of the Grand Lodge of the United States for funds according to their ability.

District of Columbia—Extract of a letter from a distinguished Brother, dated Washington, January 1st, 1842.

"Having read the first number of the new series of the COVENANT, I have deemed it my first duty to felicitate you on its appearance, and the character of its contents; and my next duty shall be, to wait upon your agent here and contribute my feeble aid towards its encouragement by enrolling my name upon your list of subscribers. So far as the plan is developed in your editorial notice, in the arrangement of the work, and the quality of its matter, it will, in my judgment, be eminently deserving of the patronage of the fraternity, and warrants the expectation that the highest hopes of the Order in its establishment will be realized.

"Not the least interesting part of the work will be that devoted to general literature, which, in connexion with the means of intellectual and moral culture that must necessarily be afforded in essays treating of subjects pertaining to the Order, cannot fail to render the Covenant worthy of taking rank among the many useful literary periodicals of the day, while it will be rendered doubly valuable to members of the craft, by disseminating a knowledge of our institution in a manner the most effectual to ensure its speedy advancement to that yet more exalted standing in the public esteem which I think it is destined at no distant day to occupy. May Heaven prosper the undertaking!"

Georgia.—We have great pleasure in publishing the following extract from the letter of Bro. Alvin N. Miller, accompanying the application for the formation of a new lodge in Savannah. The warrant has been issued for the institution of Oglethorpe Lodge No. 1, at Savannah, directed to P. G. Rev. Albert Case of Charleston, and when this lodge shall have been organized, there will be remaining but four States in the Union where lodges of Odd-Fellows have not been instituted—to wit:—Michigan, N. Hampshire, Vermont, Maine.

Savannah, Dec. 30, 1842.

"Enclosed you have the petition for a Charter from six qualified brethren of this city—Two of them are of S. Carolina Lodge, No. 1, and four of New York Lodges."

Alabama—Extract of a letter from Annual Secretary P. G. Thos. Stringer, accompanying report of Mobile Lodge, No. 2.

"It is our happiness to be able to report to the Grand Lodge that during the past three months no cases of sickness have occurred amongst our members, which required pecuniary relief, and although the times are such as to preclude many from joining the Order at present, still this lodge entertains the most sanguine hopes of a large increase of the Order in Alabama. The class of brothers who now assemble are generally such as our brethren throughout the United States may be proud to hail as fellow workers in so good a cause, as that for which our ancient and honorable Order was first established.—All feel an interest in its welfare and future prosperity, and while we use so general a term we can confidently say, that to this rule we know of few exceptions."

Extract of a letter from D. D. G. Sire Fisher, dated Mobile, Oct. 13, 1841.

"Among the documents transmitted to-day is an application from the lodges in this city for a Grand Lodge charter. If this be granted it must greatly aid the progress of the Order here. We are building a new Hall and have the prospect of a large increase in our number. The other documents sent by to-day's mail are the report of the lodges and of Mount Arrarat Encampment.

Extract of a letter from Bro. P. G. Stringer, Annual Secretary of Mobile Lodge No. 2, dated Mobile, 15th Dec. 1841.

"The prospect of a Grand Lodge here will very much aid the dissemination of pure knowledge in the precepts of our beloved Order"—P. G. Page of New York has arrived and active preparations are being made formally to open the Grand Lodge of Alabama."

Abstract of the State of the Order in Alabama, up to October 1841.

Lodges and Encampments.	Where Held	Initiations.	Suspensions.	Rejections.	Admit. by ed.	With. by ed.	Expulsions.	Amount of relief.	Con. memb.	Deaths.	Amount of receipts.	Paid to G. L. of the U. S.
Alabama Lodge, No. 1...	Mobile,.....	24	*10	—	—	—	—	\$46	56	—	\$1828 12	\$158 45
Mobile Lodge, No. 2....	.....do.....	23	*10	—	3	6	2	97	33	3	1107 56	95 80
Mount Arrarat Encamp....	.....do.....	44	*2	2	—	8	†1	—	29	3	673 69	37 36
		96	22	2	3	14	3	143	112	6	\$3609 37	\$291 61

*None payment dues.

†Geo. R. Washburn, for conduct unbecoming an Odd-Fellow.

Louisiana—Extract of a letter from G. Master Mondelli, of Louisiana, dated New Orleans, Dec. 31, 1841.

"Since the adjournment of the R. W. G. Lodge of the United States, the condition of the Order is much improved in this State. The members have rallied—I have consented to take the G. M.'s Chair again to stimulate the brethren. Two other P. G. M.'s have also united with me, brother Hillman and Williams, and we have placed the Encampment in this city on high ground again—a proper understanding with the Masonic order is much to be desired.

Mississippi—Extract of a letter from Scribe Jno. R. Stockman, dated Natchez, Dec. 31st, 1841.

"The promptness with which the Lodges have responded to the call made on them by the R. W. G. Lodge of the U. States, by furnishing the aid required, fully attest their approval of the projected mission to England, and the importance which they attach to its success.

"The Order is in a prosperous condition here, out of debt entirely and determined to keep so, with ample funds on hand for all proper purposes. This is particularly the case with their Encampment, which is increasing in number as fast as could be expected, or perhaps desired, and is composed of men of the right stamp, industrious, temperate and frugal."

Kentucky—Extract of a letter from G. Secretary A. W. R. Harris, Louisville, Kentucky, dated Dec. 19th, 1841.

"I send you the names of thirty-one subscribers to the Covenant in this place, and I hope that you may receive them in time so that none may be disappointed—when the first number is seen, many more will become patrons of it."

Extract of a letter from Bro. P. G. Jesse Woodruff, dated Lancaster, Kentucky, Dec. 31st, 1841.

"I send list fourteen subscribers to the Covenant—please mail the same without delay as directed. Every town in this neighborhood is alive to the importance of having a lodge established within its limits, and I have no doubt if prudential counsels prevail in Kentucky, that the Order will number thirty lodges in the State before two years—you may expect to hear from me whenever any thing of importance to the Order occurs in this section of the State."

Missouri—Extract of a letter from P. G. M. W. S. Stewart, dated St. Louis, Missouri, Dec. 1841.

"I believe every Lodge in Missouri will contribute in order to assist in bringing about a co-operation with the Manchester Unity in restoring uniformity to the work. Do not be backward in commanding me upon the concerns of Odd-Fellowship, for I always hold myself ready to do any thing in my power to advantage the Order."

Arkansas.—The 18th Quarterly Report of Far West Lodge is received, and we rejoice at her prosperity.

Republic of Texas.—We have received the April report of Galveston Lodge No. 3, mailed for us at N. Orleans and post-marked Dec. 1, 1841. It has just been eight months on its way to its place of destination. The Lodge contains forty-three contributing members. We presume that the dispensation for the organization of the Grand Lodge had not reached the brethren, when this return was made up.

Odd-Fellows' Celebration.—Mercantile Lodge of New York held its anniversary celebration on the 14th of January. The Broadway Tabernacle was obtained for the purpose, and that vast edifice capable of containing not less than three thousand persons was filled to suffocation. The exercises consisted of a prayer by Rev. I. D. Williamson, R. W. G. C., a neat and appropriate address by Bro. Poole of Mercantile Lodge, an oration by Rev. E. H. Chapin P. G. of Charlestown, Mass., and several odes, and the grand hallelujah chorus, by the celebrated vocalists Mrs. Strong, Mr. and Miss Pearson, and the New York sacred music society, who kindly volunteered their services on the occasion. The odes written for the occasion are presented in our present number, they will find an approving response in the heart of every good Odd-Fellow. The oration by P. G. Chapin was one of the best efforts of that distinguished orator, and held the vast multitude assembled in breathless attention for about an hour and a half. Altogether it was one of the most splendid celebrations we ever witnessed, and it cannot fail of doing much good. We expect to present the oration in a future number, and it will afford a rich intellectual feast to our readers.

Mrs. C. M. Sawyer.—We present our readers with a beautiful ode from the pen of this charming writer in the present number. Nothing that we could say, we are sure would add one tittle to the present well deserved literary eminence of this distinguished lady—on every subject, and at all times her muse appears “at home and easy.” We have ever felt, if we may be allowed the expression, a warm “*affection*” for the offerings of her gifted mind.

To our patrons.—We feel that an apology is due to the patrons of the “Official Magazine” for the disappointment which we have no doubt the “*outward*” appearance of the first number occasioned many of them—difficulties which could not be controlled at the time, have now been removed; and the more sightly garment in which it now appears we trust will make all things right.

Further returns of subscriptions for proposed Deputation to England.

LOGGES OR ENCAMPMENTS.	WHERE HELD.	STATE.	AMOUNT.
Amount forward.....			\$190
Teutonia Lodge, No. 14.....	New York City...	New York,...	10
Tehoseroron, No. 49.....	Buffalo,	do.	10
Covenant, No. 35.....	New York City,...	do.	10
Chosen Friends, No. 34.....	Cumberland,...	Maryland,...	10
Delaware, per P. G. Sire Glazier,....			20
Gilead Encampment, No. 6.....	Hagerstown,....	Maryland,...	5
Adam Lodge, No. 35.....	Frederick,....	do.	10
Widley Encampment, No. 1.....	Natchez,	Mississippi,...	10
Mississippi Lodge, No. 1.....	do.	do.	10
Washington Lodge, No. 2.....	do.	do.	10

To our Correspondents.—"Mysteries Explained," "We Three," and the "Patriarchal Order," unavoidably deferred—"The Secrets of Odd-Fellowship" and "Friendship, Love and Truth" declined—"Odd Fellows' Libraries received and will appear—articles unfinished in the "Covenant" cannot be concluded in "*The Covenent and Official Magazine*"—our friends will therefore in future avoid taxing us with the postage on such communications—our Brother in Rochester, N. York, is informed that the absence of P. G. Clinton's address before the Order in that city from our pages in the last number was occasioned by the miscarriage of the manuscript per mail—we return our thanks to the lodge for their well meant wishes "*that it should first appear in the Covenant.*" We trust Bro. Clinton may be induced to write it out once more—Will the author of "To a Wave" continue his much esteemed favors? Our *occasional correspondents*—will they be good enough to place us in a position to make good the assurance which we have given to our patrons in the *authorised* use of their names in our Prospectus—our estimable friend and brother "C. W. B." we greet as a distinguished exception to those who promise "*et preterea nihil*"—we earnestly hope he will give us more of his chaste and classic "*Odds and Ends*" we promise him to en-lighten the minds of his brethren with their useful teachings, and to employ other aids from our abundant store as "*kindling tinder.*"—O. A. K. on the "Claims of Odd-Fellowship," from our friend in Albany, and the graphic account of the celebration in Charleston on 1st January 1842, received too late for this number, will appear in our next.

I. O. of O. F.—This is the second time that these (to some) cabalistic letters have ever appeared in the columns of the *New World*. But, believing, as we do, that the institution of Odd-Fellowship is one of the noblest charities of which the world can boast, we take pleasure in directing the attention of our readers to the announcement of the Anniversary of Mercantile Lodge, which will be found in another column. If it were not that the Tabernacle will probably be filled with members of the fraternity, we could wish that thousands, not belonging to the Order, could attend and hear, from the eloquent lips of Rev. Mr. Chapin, an exposition of its principles.—*New World*.

Independent Order of Odd-Fellows.—A report of the proceedings of the Grand Lodge of the United States, at its Annual Communication, lately held in the city of Baltimore, has been handed us. It is printed in pamphlet form, and embraces 206 pages.—To the Order it is a work of special interest. It contains reports from the various lodges throughout the United States, setting forth the situation of the different associations.—The report of the most worthy Grand Sire, Zenas B. Glazier, is an ably written document, and contains information which cannot but be highly appreciated. The entire report recommends itself to every one connected with the Order and should be carefully perused by them.—*Balt. Patriot*.

We have received a pamphlet copy of the proceedings of the *Grand Lodge of the U. States*, at its regular annual communication, held at the Odd-Fellows' Hall, Baltimore.

We will merely observe that, although we are not members of the Odd-Fellows' Society, we have heard of so many instances of their charity, friendly offices and benevolence, that we should do injustice to our feelings were we not to express our warm approbation of the association, and to wish for a more general diffusion of the principles by which it is governed.—*Balt. Clipper*.

I. O. O. F.—We have received from T. Wildey, P. G. S., a document of upwards of two hundred pages of the "Proceedings of the Grand Lodge of the United States, at its regular communication, held at Odd-Fellows' Hall, in this city." The work contains a vast amount of information, which must be of deep interest to the members of the Order throughout the country.—*Balt. Republican*.

Liberality.—Messrs. J. C. McKELDEN and SAMUEL STETTINIUS, from individuals of the Independent Order of Odd-Fellows, presented, on the 23d instant, to Mrs. E. B. LAURIE, and Mrs. W. D. HAWLEY, one hundred dollars, for the use of the Female Orphan Asylum of this city. The donation is most thankfully acknowledged; and it is hoped that others will be induced to imitate so laudable an example, especially as the funds of the institution are entirely exhausted.—*Nat. Intelligencer*.

Odd-Fellows.—This association turned out in considerable strength on Saturday, being the celebration of the introduction of the Order into South Carolina. The procession was formed at the corner of King and Wentworth streets, and proceeded with the standards, insignia, &c. of the Order, and accompanied by a band of Music to the Baptist Church, were, owing to the indisposition of P. D. Torre, Esq., M. L. Hulburt, at a very short notice, delivered an excellent address to a large audience. The society then returned in procession to their place of meeting. This institution is acquiring a diffusive popularity and increasing strength in proportion as its benevolent objects become known and its valuable ends are understood and appreciated.—*Charleston Transcript*.

I. O. O. F.

THE COVENANT

AND OFFICIAL MAGAZINE

OF THE GRAND LODGE OF THE UNITED STATES.

VOL. I.

MARCH, 1842.

No. 3.

THE SECRET PRINCIPLE.*

* * * * *

MUCH has been said against secret societies, as if there were something essentially wrong in them. Let us examine whether the assumption be correct. At the present day the best writers on mental philosophy agree that the love of secrecy is an element in the constitution of mind. If this doctrine be true, God has endowed us with a principle which in some mode or other must find its appropriate and lawful exercise. Like every other human faculty, it can doubtless be perverted and become a minister of evil. Thus, I am free to admit, that if an organized body of men have withheld from the world the *fact* of such combination, or, allowing it, have refused to give a candid and full exposition of the *principles* on which it is based, and the *object* which it proposes to attain, that of such an institution the public has just ground of apprehension. It may be that this one matures treason against the state, and that *that seeks* to overthrow those moralities which are indispensably necessary to the good and welfare of men. Such, on the one hand, was the cabal of Burr and his associates; such, on the other, was that band of French infidel philosophers who, at the close of the last century, deluged France in the blood of her sons. But from these isolated instances of its prostitution, let us beware how we condemn the employment of the abstract principle itself; lest, haply, in so doing, we "be found even to fight against God." On that holy throne, around which clouds and darkness gather in thick pavilion, and enshroud the divine essence and government from mortal gaze, sits the inscrutable Jehovah:—"No man hath seen his face at any time." Of him and his the scriptures tell us that "great is the *mystery* of godliness;"—that there are "things which the *angels desire to look into*;"—that "of that day and hour (the day of vengeance and of retribution) *knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father.*" They speak of the "*hidden mysteries* which were

*Extracts from a Lecture delivered before the public, and the members of Middlesex Lodge, No. 3 I. O. O. F., of East-Haddam, Ct., May 17, 1841.—By the senior Past Grand,—C. W. B.

hid with God before the foundation of the world;"—they declare of the Deity "verily, thou art a God that *hideth* thyself;"—of St. Paul, that he was "caught up into paradise, and heard unspeakable words, which it is *not lawful for a man to utter*;"—and that of St. John it was said in apocalyptic vision, "Seal up these things and write them not." Again: the primary idea conveyed by the Greek term *μυστήριον* (which in our New Testament version is translated *sacrament*) is a *secret rite, something hidden from the world and known only to the initiated*. Hence we have derived our English *mystery*, which exactly corresponds in significancy with the original word. In strict conformity with its etymology was the practice of the church in the apostolic and primitive ages; at which time the sacraments (particularly that of the Eucharist) were celebrated in the most solemn and secret manner, and in the presence of the initiated, or participants only. A kind of monument of this historical fact still exists; for, from this arose the widely prevailing custom of *covering* the sacred elements with a linen cloth, and of *sending away*, or *dismissing the great body of the congregation* before the administration of the Holy Communion. Tertullian says there was secrecy and silence observed in all [Christian] mysteries;—"Ex forma omnibus Mysteriorum silentii fides adhibetur;" (Apol. cap. vii.) and St. Chrysostom often calls the table of the Lord *τράπεζα μυστική*, "the *mystical table*."

But if, as is assumed, the love of secrecy be *innate* in the human mind, history—ancient and modern, sacred and profane, will testify to it by abundant and irrefragable proofs.—It was manifested in the bowers of Eden, when its undue operation

"Brought death into the world, and all our wo,"

(see Gen. iii. 5, 6.) and from that day to the present, no age however remote,—no people however distant, no nation however barbarous or refined, can be found on whose political, social and religious institutions this character is not indelibly impressed. In an especial manner, the Orientals seem to have delighted in mystery; and whether it be the cause or the consequence of this, I know not, but the very dialects of the East, beautiful and gorgeous, indeed, are only a sort of cloudy drapery to the mind, strongly marked with a love of secrecy. Hence it is that they speak in parables, and address the imagination rather than the reason,—rioting in a wild luxuriance of metaphors and in symbolical imagery. This imagery, although frequently but ill understood, was early carried into India and the western world, and thus the mythic systems of Hindostan, Greece, and, afterwards, that of Rome, were borrowed from the theology of Palestine, Egypt, Chaldea and Phenicia.* To the secret adoration of Apis and Isis, by the Egyptians, and to the less refined gentile idolatry which worshipped "the host of heaven" under the types of Baal, and Ashtaroth, and Moloch, and Remphan, and Dagon, I can only allude: neither may I dwell on the classic rites of Eleusis,† so renowned among the Greeks,—

* See Faber on the Cabiri, Vol. II. p. 3. ff.

† There are some beautiful points of resemblance between these and our own initiatory ceremonial. See Diodorus Siculus, iv. 14, 25.—Dem. 29, ult.—Xen. H. G., i. 4, 14.—Pausanias, (Taylor's Tr.) Book i. ch. xiv. (Vol. i.) and Vol. iii. p. 200, notes. (Lond. ed. 1824, 3 vols. 8vo.)—Giesler's Eccl. Hist., Vol. i, p. 18, 71. (Philad. 1836, 3 vols. 8vo.)—Robinson's Archæologia Græca, Book iii. ch. 19, p. 292, (Lond. 1827, 8vo.)—Potter's Gr. Antiq. in loc.—Gillie's Greece, ch. 21, p. 249, ff. (Philad. 1829, 8vo.)—Eschenburg's Manual of Classic Literature (Fioke's Tr.) p. 434, (Philad. 1836, 8vo.)

nor on the Latin orgies of Ceres and Bacchus, and the disgusting Saturnalia,—nor yet on the sacred mysteries of the Hindoos, nor the occult and terrible worship of the Druids. It would be interesting, indeed, to expand on this portion of the subject, and to evolve from it the philosophy and history of the secret principle.—A volume, however, would scarcely suffice for a delineation of its most important features.

I have already mentioned the existence of sacramental mysteries in the primitive church. Besides these there were other secrets, such as the unction of chrism (or confirmation,) the ordination of priests, &c. The chief reason which the Fathers assign for this discipline of silence, was,—that it begat a reverence in the minds of men for the arcana which they kept so concealed from them; thus, St. Basil observes,* *the veneration of mysteries is observed by silence*, and as things that are trite and obvious are most readily despised, so those that are uncommon and reserved are naturally adapted to excite in us sentiments of esteem and veneration. On this account, he thinks, the Apostles and Fathers of the church prescribed secrecy and silence to preserve the dignity of the mysteries. St. Augustine, also, gives the same reason for the practice, declaring it was the honour that was due to the mysteries which made him pass them over in silence, and not explain them.† Many more passages of a like character might be adduced from other patristical writers, if it were necessary. From that time until the present, multitudes of close associations have sprung up and enjoyed various degrees of popular favour.—My purpose, however, is to speak only of the Independent Order of Odd-Fellows, (which is comprehended in this class,) for the individual history and illustration of which we are now prepared.

Perhaps it may be expected that something will here be said concerning the

N A M E

of the institution. Nothing is further from my purpose than to enter into a defence of its singularity, or to apologize for its adoption. If it were not singular, it were not *odd*, and therefore it needs no vindication. But

“This is an age of oddities let loose;”

—there are societies odd enough to suit the most wayward fancies and the wildest fanaticism. Of this quality we bear the *superscription*, but not the *image*. Our *title* affords no clue to the vail within. Sensible men, indeed, are not often deceived by mere words: “all is not gold that glitters,” nor is that all base metal which lacks the grace of lustre. Whilst so many associations are daily blazoning their virtues in the very appellation which they bear, we adopt one less thrasonical;—a name which in itself promises nothing, and which, therefore, never raises hopes to delude suffering humanity. If I mistake not, it was once said by one whose wisdom and goodness have never been impeached,—“When thou doest thine alms do not sound a trumpet before thee.”

* De Spir. Sancto, c. 27.

† Non mirari debetis fratres carissimi, quod inter ipsa mysteria de mysteriis nihil diximus, quod non statim ea quæ tradidimus interpretari sumus. Adhibuimus enim tam sanctis rebus atque divinis honorem silentii. [Aug. Serm. 1. inter 40. Edit. à Sirmondo, tom. 2.]

There are three points of view under which the question of its

ANTIQUITY

may be considered. If in the first place, we look upon it *etymologically*, and in its common acceptation, "Odd-Fellows" were doubtless a very early Order in community. But in this sense, I have already declared, we are not aware that it can be applied to us with any peculiar appositeness. If, however, we regard only the *essential features* which distinguish this fraternity from all others, it is of great antiquity; and the Holy Scriptures themselves witness to every brother of the Covenant Degree, a beautiful illustration of the secret use and benefit of one of his own particular means of privately doing and receiving good. As a system of benevolence, it is even probable that the origin of such a society, under a different name, was far anterior to this; for, although the testimony is by no means so decisive, yet very obvious traces of it stretch through remoter ages, until at last we discover only faint glimmerings of that light which, thence growing brighter and brighter, now sends its still rising splendour, under the name of *Odd-Fellowship* over three quarters of our globe. Thus explained, its honourable lineage and ancient date, although they invest its true character and usefulness with nothing of argument, are yet pleasant things to look upon. There is a feeling within the breast of almost every man which leads him to respect the institutions of old time. We naturally linger over the monuments and records of our forefathers with a pious veneration, and the reverence with which we regard them has a strong and direct tendency to keep us pure in moral and in social principle.

I am not one of those who are disposed to yield to the Independent Order of Odd-Fellows, *under its present, improved organization*, a very long existence. Yet the fact must not be concealed that the origin of it, even in its existing form, is by many writers asserted to be coeval with Christianity. This flattering conclusion was arrived at after a great expense of ingenuity in travestying the Greek and Latin classics,—who seem to have been innocent of such an interpretation, according to all sober canons of criticism. I only wonder that these impartial antiquaries should have stopped short of any thing less than the first year of the whole Chinese chronology. But we are not to be judged of by our parentage, nor by our length of existence.

"So that the branch a goodly verdure flings,
I reckon not if an acorn gave it birth."

It is of no practical consequence whether our armour was forged by the artificers of ancient days, or whether it be of yesterday. It is enough to know that in both hemispheres it has been worn long enough to have been proved, and that under the oft-repeated assaults of our enemies it has never failed to achieve the only victory at which we aimed—that of reason over prejudice, and of truth over error.

Beset with foes, amidst contumely and reproach, its course has been onward and upward,—ever gaining new accessions of strength, and honour, and usefulness. In view of its wide diffusion, of what it hath wrought and of what it hath sustained, I cannot but apply to it, as happily appropriate, the blessing of the dying patriarch to the son of his love:—"Jas-

eph is a fruitful bough, even a fruitful bough by a well whose branches run over the wall. The archers have sorely grieved him and shot at him, and hated him: but his bow abode in strength." [Gen. xlix. 22—24.]

From time to time it has been re-modeled, and some of its solemn and impressive rites may have been changed to suit the exigencies of the age and the genius of the respective governments under which it has flourished: but in no instance has Odd-Fellowship departed from those seminal traits which have ever characterized it as one of the wisest and most humane institutions which the ingenuity of mankind hath compassed. Such as it now is it has always been, essentially; and such we hope it will continue to be until the consummation of all things.

IS IT MASONRY—IN ANY FORM?

A few outward points of resemblance have led the prejudiced and unreflecting to deduce our Order from the Masonic; and without the shadow of a proof it has by some been deemed a *spurious*, and by others a *modified* form of *Free-Masonry*.—It will be apparent to every candid mind, that in order to decide this question correctly, the arbiter must be personally acquainted with each of these societies in all their objects, bearings, and operations; otherwise he cannot institute that comparison between them on which alone a just judgment can be founded. As I am not a member of the former, I cannot speak from my individual observation; but it is the uniform testimony of those to whom the secrets of both have been given, that each is, in all its primal features and arrangements, essentially different from the other. That there could have been but little inducement for setting up a spurious or a modified form of Free-Masonry until within the fifteen years last past, will be evident to every one who reflects on the unmeasured popularity and extension of that ancient brotherhood, until the period named. Yet, whilst in the very zenith of its glory,—whilst it enrolled on its lists a constellation of talent, and learning, and authority, and moral worth,—at this meridian of its day, Odd-Fellowship was first introduced from England into our Federal Union, where it has suddenly become a tower of beauty and of strength. * * * * *

OUR OBJECT.

The two great objects which the I. O. of O. F. has in view are to foster a tender regard for each other's interest and welfare, and to provide a fund for life and health insurance to its members. For the amount of benefits, and the contingencies under which we become entitled, I refer those who wish for further information to our Constitutions and By-Laws. As a mutual aid association, it is constructed on the most generous principles, and is calculated for universal diffusion and use only by secret and conventional means of recognition. These means are absolutely necessary to guard ourselves against the impositions which might otherwise be practised upon us by strangers, to obtain the pecuniary benefits of the Order. If even a brother be more than thirteen weeks in arrears to his Lodge, he is not entitled to this class of benefits; nor can he, whilst thus delinquent, get into a Lodge of Odd-Fellows in any part of the world; for, although he can make himself known as a member of this community, his indebtedness would be apparent, as he well understands. No Lodge asks

a visiting brother whether his dues to the Order be paid, for if they be not, that brother knows not how to pass beyond the door of the ante-room; and his very ability to get within the veil is proof that no claims beyond the quarter have been left uncanceled. * * * * *

The system of Odd-Fellowship taken in all its parts, is a machine of wise and wonderful adjustment,—abundantly supplied with moral springs and social motive-powers, with nice balance-wheels, and checks, and counter-checks, as if the plan had been arranged by Suspicion herself. * * * With one hand she scatters her ample charities among her children, and her children's children; with the other she points to heaven, while her lips drop the wisdom of its holy precepts:—"Love as brethren;" "whatsoever ye would that men should do unto you, even so do to them." Thus, in the exercise of her social High-Priesthood she is arrayed in her beautiful garments, whereof Friendship, Love, and Truth,—Faith, Hope, and Charity, are golden threads interwoven throughout the whole texture of her robe. In the commerce of life her sons are knit together by ties which, though unseen, are strong and perpetual. If a brother languish on the bed of sickness, they are there with all their sympathies, and with every resource of alleviation which his wants may require and their ability will permit. And when, at length, he is about to bid farewell to all earthly communion,—when the shades of death gather around his brow, they stand by him; they offer him the last pledge; in the words of Almighty God they speak the voice of the Lodge—"Leave thy fatherless children; I will preserve them alive; and let thy widow trust in me!" The Order can do no more: she does not and she dares not go further. She does not claim that even the most perfect observance of her statutes will alone furnish a passport to the departing soul for admission into the courts above. The high and sacred initiation which the *Holy Ghost* teacheth is the only mode of access to the "things which the angels desire to look into." And now, appealing to that God "to whom all hearts are open, and from whom no secrets are hid," we solemnly declare that every principle and rule by which we are characterized as Odd-Fellows, is fully and impartially laid open to the investigation and scrutiny of the world. * * *

EXCLUSIVENESS OF THE ORDER.

Woman has well been called "the fairest specimen of God's earthly work." She is endowed with a quickness of sensibility, a delicacy of taste, a refinement of sympathy, and an ardour of attachment, far beyond the sterner sex; and on this account she is peculiarly fitted to adorn and enrich *social* life,—the very sphere and purpose towards which our operations are directed. "In a word, (says the excellent William Jay,) women have the finest heads, and hearts, and tongues, and hands for usefulness in the world." Why, then, since there is nothing unseemly in our rites, should we not avail ourselves of her larger experience, her better counsel, and the soft influence which her presence would inspire? First; we assume it as an axiom, that *there is a positive inequality in the social condition of the two sexes*. Woman need not resort to artificial systems in order to insure the full exercise of her benevolent offices. The fountain of them, deep and beautiful, is her birth-right. Meekness smiles upon her features, pity lights her eye, the law of kindness dwells on her tongue, and her hand is ever ready to scatter blessings among the poor, or to soothe

the pillow of distress. Alas! it is not so with man. Intercourse with the busy world blunts the finer feelings of his nature. He sees so much duplicity, and over-reaching, and self-love, and heartlessness, that his bosom becomes estranged from philanthropy, and he is often cold and neglectful to the claims of compassion. Yet, with all the aid which he derives from this moral machinery, woman is still very far superior to man in the exercise of the affections: therefore, I say again, *she needs not the assistance of artificial systems*. A second, and a sufficient reason for their exclusion is found in the fact that circumstances might otherwise connect with the fraternity some whose *natural protectors*—(husbands, fathers, or brothers) *might not be disposed to enter, or who might not be permitted to do so*. The inappropriateness and the indelicacy of a female's being thus circumstanced will be at once perceived without argument. Besides, the bond into which we are brought by the covenant of Odd-Fellowship is of the most tender, confidential, and endearing character; and it might be dangerous to the peace not only of the association itself, but much to the fair participators of our rites, were they admitted thereto. Such licence would in effect be a repetition of that mythologic story in which the apple of discord was thrown into the dwelling of harmony and content.

* * * * *

BROTHERS:—I should be unfaithful in the discharge of my covenant love to you, did I neglect to urge upon your attention, as of priceless importance, a search after the “hidden manna.” “The secret of the Lord is among them that fear him, and he will show them *his* Covenant.” Our's is a society, it is true, that regards man chiefly in his subjection to the pains and disappointments and trials of *this* life. But it also reminds us of the obligations by which we are bound to our Creator; and that we may discharge them punctually and faithfully, it tells us likewise of the transience of our being. In the wide range of instructions which Odd-Fellowship sets before us,—whether in her emblems, in signs and symbols, or in lessons from the sacred Scriptures, we are taught this great truth with more than common signficancy. Come, then, with me! Let us open the gates of Light—let us throw back the vail, and look upon the solemn monitor before whom our hearts pledged their fidelity to each other and to the Order! Yes,

“————— Go ponder o'er the emblem
With which men image out the unknown thing
That hides the past world.”

O, does it not lead the mind to serious meditation? And while it throws over us a sense of the littleness of life, and shows as in a glass a reflection of our own final image, does it not teach us to remember our end? * * As members of this fraternity, too, we distinctly recognize in our initiation-office the divine authority of the Bible, and our obligation to be governed by its spirit. We are therefore bound in all our ways to acknowledge God, and to conduct ourselves as candidates for judgment and eternity. Let, then, the spirit of the Gospel ever guide our steps, and let us so apply ourselves unto true wisdom, that, when the secrets of all hearts shall be revealed, we may abide the scrutiny.

As members of the same great family, we are required to relieve distress at all times, and under all circumstances, when it is in our power. We must aid the destitute and forlorn,—we must raise the hearts of the

bowed down,—dry the orphan's tear, and strive with every effort to ameliorate the sufferer's condition. To those of our own fraternity, wherever found, our duties are more peculiar and more binding still.—We must visit the sick bed of a languishing brother.—We must see to it that nothing is left undone that can relieve his pains of body or of mind.—We must watch with him in his hours of suffering. And if his light of life be but flickering in its socket, we must hold his last feeble pulse,—we must point him to the only ark of safety, where, when the lamp shall be extinguished, the faithful shall be welcomed to the Grand Lodge above! And then, when his eyes are closed in death, we will solemnize the last funeral rites, and do all in our power to soften the stroke to the loved ones whom he has left behind.

ODE.

BY S. F. STREETER, OF BALTIMORE, MD.

I.

WHEN earth was formless, void and drear,
God's spirit o'er the deep did move;
His voice commanded light to appear,
And man to live;—that voice was LOVE.

II.

When, 'neath the weight of sin and shame
And worldly wants, creation bent,
Friendship inspired a holy flame,
And Christ, the Comforter, was sent.

III.

When, passion-troubled, sorrow-sealed,
Earth's blinded children groped their way,
Kind Heaven the word of truth revealed,
And changed their darkness into day.

IV.

With God to love, Christ to befriend,
And Holy Writ to yield us light,
How can we fail to comprehend,
The rule of charity and right?

V.

Heavenward we look, high is our aim,
And LOVE the rock on which we rest;
Let FRIENDSHIP keep our souls the same,
And TRUTH illumine each brother's breast.

VI.

God! our great Master! teach us e'er
Thy Friendship, Love, and Truth to trust;
So shall we meet without a fear
The hour that gives us back to dust.

NATIONAL CHARACTER.

BY FRANCIS H. DAVIDGE, OF BALTIMORE, MD.

EVERY nation has its peculiarities in which good qualities are usually mingled up with traits of character which tend in a greater or less degree to detract from the excellence or agreeableness, of the *tout ensemble*. In the Englishman we find much sterling worth, uprightness and candour, accompanied by a reserve of manner towards strangers that causes him to be regarded as haughty and supercilious, when, in fact, his apparent coldness arises from modesty and a disinclination to intrude upon others. The inhabitant of North Britain with an infinite degree of warm heartedness, exhibits a caution in forming intimacies and a prudence in the gratification of his desires which procure for him the reputation of being selfish and avaricious, but which, when properly estimated, is nothing more than a desire for independence, and a fear lest the possessor may lay himself under obligation; whilst to the son of the Emerald Isle is awarded the palm for generosity, hospitality and candour, when the real source of his off-handedness of manner may be want of proper reflection and a habit of yielding to impulse. On crossing the channel that separates the land of our fathers from their continental neighbours, the gaiety and courtesy of France present a most inviting picture, whilst the facility with which the offspring of her soil adapt themselves to the vicissitudes of fortune have obtained for them the name of practical philosophers, when perhaps that might be with more propriety ascribed to a want of depth of sentiment, the shallowness of their emotions rendering them subject to every new impulse as the waters of the smallest pond are ruffled by the passing breeze, the force of which would scarcely serve to break the glassy surface of the mighty Chesapeake. The German, like the waves of his own ocean, appears sluggish and apathetic, but let his energies be aroused and we behold him assuming the impetuosity of his mountain stream, and rushing headlong under the influences of passion as proudly and irresistibly as the "dark rolling Danube," when, leaping from the caverns of its native hills, it spreads devastation and dismay along the vine clad windings of its fertile shores. In the character of the son of Switzerland, we behold the shadowing forth of the snow clad barriers with which the "architect divine" has encircled the dwelling of his childhood. Stern and fearless he meets the battle's fury, but, should some well known air salute his ears, as the voice of the south wind, amid his native glens, awakens their gurgling rills to

melody, so do its cherished cadences unseal the wells of feeling and cause its streams to gush forth in purity and strength.

If we turn to the fields of sunny Italy, we find the children of her flower decked vales glowing with the kindling emotions and accessible to all the sympathies that nestle round the heart, and cause it to throb with a force and energy to which the people of northern climes are utter strangers, but like the fires in their own Etna and Vesuvius their spirits when roused by the darker passions pour forth the lava of their wrath and destroy without distinction every thing that comes within the compass of their reach. With them, the flame of love or friendship is as bright and as warm as the rays that rest upon their vine clad hills, but, like those rays, the ardour of their hate too often dries up the springs of natural affection, and renders them callous to every appeal of honor or liberality. Did it suit our purpose we might thus pass along the catalogue of nations, and we should find, attaching to each, some peculiar characteristic, distinguishing it from every other member of the great family of mankind, but it better suits our present object to pass over the long list and come at once to our own country, which claims so large a portion of our regards.

With reference to the northern portion of our own great continent and the people by whom it is inhabited, strange as it may seem, we can affix to them no very exclusive qualities by which they are to be distinguished. Of the aboriginal American, the red man of the forest, we do not mean to speak, for to him as to the Circassian, the Ethiopian and other races of the old world, there belong distinctive marks which seem incapable of being obliterated. Proud of his independence and confident in his resources for the chase or the battle field, he roams through his native forests, untamed and untameable. The sun his guide by day, and the stars his counsellors by night, the wilderness is his home, and the howl of the hungry wolf the music of his lullaby. The breeze that fans his weather beaten cheek, warns him of the approach of his foe. Deprived of the aid of written language, he studies the great book of nature and reads with unerring precision the signs impressed by the hand of Time upon the quailed oak or the shooting bud of the maize plant; the rushing cataract, or the grass grown mounds that guards the ashes of his progenitors. In the pressed leaf and the tangled brier bush he learns his lesson of pursuit or retreat, and gathers his augury of to-morrow from the clouds that float around the horizon of the setting sun. To him the word of the Great Spirit is borne on the wings of the tempest, whilst the counsel of his fathers is whispered in the murmurings of the gentle breeze. His slogan is his war song, and should death await him, he looks to some bright isle of the ocean, where

*Companion of that equal sky
His faithful dog shall bear him company.*

Such and so strongly marked are the peculiarities of the aborigines of America; but very different is the case with the white population of the more northern portion of this great continent. Made up of immigrants from every part of Europe, and their descendants, whatever may be the sectional traits by which they are characterized, there is not to be found amongst them any set form of habits or dispositions which would mark them as a distinct and separate people. It is true, that we find in what is termed New-England a certain rigidity of manner, and matter-of-fact way of thinking, that serve to draw a strong line of distinction between the in-

very necessity of the case be hasty and inconsiderate, and whatever may be the theory, the only practical result of their system must be to concentrate all the active power of the Order in the hands of the few who are its representatives during the recess, who thus become its law-givers. That the exercise of the power thus from necessity thrown upon the Grand Master and Board of Directors has been wise and salutary, it is no part of the design of the undersigned to question. It is sufficient, in explanation of the causes which led to the result of their mission to state the obvious fact, that the true power which shapes and gives direction to all the legislative action of the Grand A. M. C. is at Manchester, in the Grand Master and Board of Directors. It was therefore, to a government thus constituted that the undersigned were necessarily compelled to submit a profoundly momentous question; a question from its very nature appealing to enlarged philanthropy, to broad and capacious views, as tending to the perpetuity of an institution beloved in both hemispheres, and practically addressing itself to the kindest sympathies of our English brethren in behalf of thousands of their countrymen whom chance or fortune is constantly throwing upon our shores. This great question was to be examined, deliberated upon, and finally disposed of in the brief space of one week, by a large body of men deeply engaged at the same time in a thousand questions of more immediate local and personal interest. That such a work was impossible the undersigned saw from the very commencement, and for this reason, they did not cease to urge at their first interview, upon the officers and members of the Board at Manchester, the propriety of entering with us into the arrangement of preliminaries, in order that the subject might be presented to the Grand A. M. C. in a digested and systematized form.— But in this particular we were without success, and the whole subject was necessarily thrown upon the A. M. C. without arrangement or system. In perfect accordance with the same view of the subject, when the first indication of a difference of opinion arose between this Deputation and the sub-committee, the undersigned urged upon that committee the fact, that there was danger of hasty and inconsiderate action, and suggested the propriety of their clothing themselves with the requisite power from the A. M. C. to continue the negotiation during the recess and conduct the matter to a final and beneficial result. In this also we were unsuccessful and the result was, that the sub-committee presented their report for the first action of the A. M. C. only on the last day of the session, when many of the Deputies had departed and a press of business remaining unfinished rendered a full and calm investigation of the important matters presented absolutely impossible. In such a state of affairs, those who are acquainted with the usual proceedings of deliberative assemblies so situated will not be surprised at the strange action of the Grand A. M. C. in this case, as it could be little else than the passive instrument of giving a legal sanction to whatever might be proposed by its leading men. In this way only can the undersigned account for the passage through that body of the offensive resolution against which we felt bound firmly to protest and the authority of which the sub-committee entirely disavowed.

The undersigned have before expressed the opinion that the real centre of power and source of legislative action in Great Britain, was to be found in the Grand Master and Board of Directors at Manchester; and they beg leave here to add, that the influence of that body was adverse to what they

considered to be a just and equitable arrangement between the two jurisdictions. Although this fact was not manifested in any open and decided acts of hostility, yet it became apparent to the undersigned at a very early period of their intercourse with the Order in Great Britain. In the various lodges we had the pleasure of visiting and addressing at their request the sentiments we uttered were responded to most heartily, and the prospect of a closer union with the Order in America was hailed with the most enthusiastic demonstrations of delight. But in the Board of Directors it was far otherwise. *Individually* we were received by the members of that body with kindness and treated with courtesy, but *officially*, their intercourse was reserved and cautious, and apparently indicative of an absence of interest in the great work of our mission.

It appeared to us extraordinary, while the Board might in the proper exercise of its powers, have adjusted with us the principles of an amicable arrangement, submitted it to the A. M. C. with their recommendation for its consideration, and thus secured its adoption with a good degree of certainty, that although time was ample, no argument of the undersigned could prevail in inducing them to engage in such a work, the ground being assumed by them that the Grand Master and Board did not possess a power so clearly inherent in all such bodies, and far greater than which they have not been reluctant to exercise in the suspension of the operation of a general law of the Order. The same indisposition to make an arrangement was manifest in the open defence on the part of the leading members of the Board, of the Isle of Man resolution in relation to the establishment of lodges in the United States, and the truth need not be disguised that this proposed violation of faith had been seriously agitated and was with some influential members a decidedly favorite project. To the influence of the "power behind the throne" at Manchester and the circumstance, that the business was presented to the Grand A. M. C., at the last day of its session and passed upon in the hurry and confusion of a rapidly approaching adjournment, the undersigned attribute the extraordinary action of that respected body. That the brotherhood at large in England are desirous, and even anxiously solicitous to strengthen the ties that bind the Order in the two hemispheres we have the most positive evidence, of which the subject is susceptible, and there is little reason to suppose that the mass of the Deputies assembled at Wigan had any distinct perception of the fact, that the resolution upon which they were called to vote, looked directly to an infraction of chartered rights and the violation of faith plighted under the hand and seal of the Grand A. M. C. itself, and was a reiteration of a resolution against which the R. W. Grand Lodge of the United States had formally protested, as an indignity to that body.—Whether the *originators* of the offensive resolution were fully aware of its character it is not the province of the undersigned to decide. But upon their heads must be the responsibility of having placed the Grand A. M. C. in the attitude of openly avowing its intention to violate its faith, by an invasion of chartered rights, and of thus compelling the undersigned in decent self-respect to suspend all further communion with a party capable of such an act. Our only hope of future union rests in the presumption, that when the real state of the facts shall be made known to the Order at large, the sound hearts of the brethren will com-

der, so conspicuous in their long official connexion with it in Great Britain—the spirit of brotherly love which has characterised all their intercourse with the undersigned and the momentous issues involved, all combine to forbid such an idea. Yet it will be obviously perceived, that such are the necessary and unavoidable effects of the position assumed, should it be sustained by the Grand A. M. C.

Nor indeed, does it appear to the undersigned that the condition suggested is legitimately in place in the consideration of the question before us.—UNIFORMITY IN THE WORK OF THE ORDER, is the great subject concerning which we came across the ocean to treat with our brethren of Great Britain. For the advancement of no sectional interests are we here, but for the promotion of great ends, equally important to all parties, and contemplating the perpetuity of an institution beloved in both jurisdictions, and alike endeared to both by its practical capabilities of universal beneficence to man. With the question of uniformity in the language of the Order, surely the minor one of finance or local government can have no just affinity; and although in the adjustment of antagonist interests between nations or individuals, it may be deemed proper, to throw into the balance certain benefits to the one party, as an equivalent for supposed concessions made by the other, yet, we cannot conceive that such a course of procedure is necessary or expedient between two institutions like the Grand Lodge of the U. States and the Manchester Unity, whose objects and interests are one and should be indissoluble.

With the highest deference we must be allowed to venture the opinion, that the respected sub-committee have fallen into a great error in regarding the absorbing question now under discussion as one of immediate interest to either jurisdiction. The undersigned regard it as far more comprehensive and capacious in its character, having for its cardinal attribute the sameness of Odd-Fellowship not only throughout the globe, but through the changes of all succeeding time. It does not appear to have occurred to the sub-committee, that the question now before the Manchester Unity, as submitted by the R. W. Grand Lodge of the United States, contemplates the two bodies under their *present organization*, and that in its adjustment any conditions looking to a modification of the organic law of either would not only jeopard its final ratification, but tend directly to create excitement and agitation for and against its adoption in the primary depositories of the power necessary to be surrendered, which in an institution like ours should always be avoided.

We beg once more to call the attention of our respected brethren to the circumstance, that the great question is that of "*uniformity in the Work of the Order.*" Give us only one language, one speech, and we sincerely believe that every difficulty in the way of a cordial and beneficial intercourse will be removed. The heads of the Order will thus be placed in constant and harmonious communion, the best possible position for arranging all the details of a more perfect union. And should it appear that our peculiar organization is such as to prevent a free and unrestrained intercourse, then will the Grand Lodge of the United States listen with a favorable ear to any propositions which the wisdom and experience of the Manchester Unity may suggest for an improvement of her organization. But at present that body presents herself before you in her own proper identity, and asks you to unite with her in giving to all, and especially to the

members of your body when strangers within her jurisdiction, a language which shall admit them without doubt or suspicion to her temples and to all the privileges and immunities enjoyed by her own most favored children. And yet we are pained to know that our respected brothers of the sub-committee have placed the attainment of that high and holy object dependent upon a condition which they are fully aware that the R. W. Grand Lodge of the United States has no power to fulfil, to wit: the regulation of fees among the subordinate lodges under the jurisdiction of the several states.

It will be perceived from the views expressed by the undersigned, that the removal of the condition reserved by the sub-committee, in the 8th resolution accompanying their report is indispensable to a concurrence of opinion upon the interesting topic before us, and we venture therefore to indulge the hope that our brethren of the committee will not feel it to be their duty further to press its adoption. Should the sub-committee or the Grand A. M. C. assent to the proposed modification of the report, we beg to suggest, that in our opinion the ultimate consummation of the entire scheme would not only be rendered certain, but would also be very much hastened, by the appointment of a committee on your part to mature all the details of the system, and to confer with the Grand Lodge of the United States at its next session in the city of Baltimore in September next.

Indeed the undersigned entertain great doubts whether it would be possible to digest and fully ratify any compact which might be entered into upon so peculiar and momentous a subject, in any other manner than by personal consultation between parties duly authorized to act in the premises.

In the anxious hope that your deliberations upon the views herein submitted may lead to the gratification of our wishes, we remain,

Gentlemen and brothers,
Your's in F. L. and T.

JAS. L. RIDGELY, } *Special Deputies, &c. of*
I. D. WILLIAMSON. } *the G. L. of the U. S.*

To George Richmond, D. G. M.,—John Peizer, P. G. M.,—Edward Powell, P. Pro. G. M.,—John Longmore Shadwell, Pro. C. S.

[J.]

Eagle Hotel, Wigan, May 20, 1842.

GENTLEMEN AND BROTHERS:—

We beg leave to acknowledge the receipt of your answer to our report, on a careful perusal of which we find that reference is again made to the manner adopted by us in conducting the important topic we have had under consideration. We are sorry that you should again recur to the subject, inasmuch as, if it had been either practicable or customary with us we should at once have complied with your request.

We exceedingly regret that the eighth resolution, is considered by you such an insurmountable barrier to any final arrangement, but we are in hopes that when the subject comes to be laid properly before our American brethren, that they will meet us in the same friendly spirit of concession and brotherly love that we trust has characterized the whole of the

proceedings of the undersigned during this conference, and that our transatlantic brethren will ultimately adopt our views in the settlement of the differences at present existing between the two hemispheres.

In conclusion, speaking generally of your answer to our report to the Grand Annual Movable Committee, we beg to answer you, that we have given the whole of your answer the most mature consideration, but see no ground advanced to induce us to comply with your request in rescinding the 8th resolution from our report, but will leave it to the decision of the General Committee.

With the highest feelings of esteem and regard we remain,

Gentlemen and brothers,

Your's in F. L. & T.

GEORGE RICHMOND, D. G. M.

JOHN PEIZER, P. G. M.

EDWARD POWELL, P. Pro. G. M.

JOHN L. SHADWELL, Pro. C. S.

} *Members of
the Sub-Com.*

To James L. Ridgely, P. G. M. and I. D. Williamson, G. C.

[K.]

Eagle Hotel, Wigan, May 21, 1842.

DEAR SIRS AND BROTHERS:

We, the undersigned, beg most respectfully to present you with a copy of a resolution passed by the Grand Annual Movable Committee, after having laid our report (a copy of which we had the honor to present you with) officially before that body, and which is as follows, viz:

"That the report of the sub-committee on the American negotiation be adopted by this Grand Annual Movable Committee, and in the event of the Right Worthy Grand Lodge of the United States not acceding to the resolutions therein contained, that the officers of the Order, and Board of Directors be armed with full power to carry into effect the resolution relative to the Order in America, as passed at the Isle of Man Grand Annual Movable Committee, and that the whole of the report, &c. be printed."

You will perceive from the above resolution that the whole of the report, &c. on the negotiation are to be printed, and as it may also be necessary at some future period to prove your authority from the Right Worthy Grand Lodge of the United States, &c. to treat with us upon the interesting subject we hope you will at once see the propriety of our retaining possession of the credentials certifying your appointment. We are still not without hope that the Right Worthy Grand Lodge of the United States, and the brethren in America generally will see the justice of our demand and accede to our suggestions. Thanking you kindly for the courteous demeanor exhibited on your part towards the undersigned on this important and interesting topic, and once more assuring you, of our esteem and respect and of the good feeling existing in Great Britain towards the brethren in the United States, we most respectfully conclude our negotiation by conveying to you the fervent and heartfelt prayers of the brethren of the Manchester Unity of the Independent Order of Odd-Fellows, that the Great and Omnipotent Spirit, under whose protection you have been safely conducted thus far on your present mission, will also

guard over and protect your return to your native soil, and to the bosoms of your families and friends from whom you have for a time voluntarily estranged yourselves on a pilgrimage in the cause of Odd-Fellowship.

We are, gentlemen and brothers,
Your's in F. L. and T.

GEORGE RICHMOND, D. G. M.

JOHN PEIZER, P. G. M.

EDWARD POWELL, P. Pro. G. M.

JOHN LONGMORE SHADWELL, Pro. C. S.

To Jas. L. Ridgely, P. G. M.—I. D. Williamson, G. C.

[L.]

Eagle Hotel, Wigan, May 21, 1842.

DEAR SIRs AND BROTHERS:—

Cordially reciprocating towards you personally the same feelings which you have expressed, and congratulating you upon the urbane, and gentlemanly spirit which has guided our deliberations upon the important question which has been the subject of our unremitting conference during the present week, we beg to thank you for the copy of the resolution adopted by the Grand A. M. C. which at our request you have been kind enough to furnish.

It is difficult for us to determine what could have induced that body to travel beyond your report in search of offensive matter to a party who had approached it only in respectful and courteous terms. The present action of the Grand A. M. C. being the reiteration of an offensive resolution passed at a former period, and against which the R. W. Grand Lodge of the United States has formally protested, can be regarded in no other light than an indignity offered to that body. As a matter of necessity, therefore, a decent self-respect on the part of the R. W. Grand Lodge of the United States, compels us to say, that all connexion between the two bodies will cease until the cause of offence be removed, in default of which we have to deplore a result which constitutes the Independent Order of Odd-Fellows in the two hemispheres separate and distinct communities. We are with the highest consideration and regard,

Gentlemen and brothers,
Your's in F. L. and T.

JAS. L. RIDGELY, } *Special Deputies, &c. of*
I. D. WILLIAMSON, } *the G. L. of the U. S.*

Extracts from the Journal of Proceedings of the R. W. Grand Lodge of the United States, at its September session, 1842.

THURSDAY, Sept. 23, 1842.

Representative Hopkins from the committee on Foreign Mission submitted the following report:—

To the Grand Lodge of the United States of America.

THE COMMITTEE ON FOREIGN MISSION

Respectfully Report,

That in the performance of their duties, your committee have carefully examined the report of the Grand Sire, of his acts and doings during the recess of the Grand Lodge, also, the report of brothers Ridgely and Williamson, deputies appointed by the Grand Sire, (by virtue of a resolution of this Grand Lodge, passed at September session, 1841,) to visit England, and confer with the Annual Movable Committee of the Manchester Unity, of the I. O. of O. F. on the subject of a uniform system of Work, together with the documents accompanying these reports, and are of opinion that the power and authority granted by the Grand Sire to the deputies by him appointed, was in conformity with, and in obedience to the resolution of this G. Lodge, passed at September session, 1841. That in selecting for that mission, brothers Ridgely and Williamson, the G. Sire properly exercised the discretionary power granted to him and their appointment meets the approbation of your Committee. The great importance of the matters to be the subject of discussion between the authorities of the Order in the two hemispheres, affecting as it does the interest of all attached to the Order, and more particularly to brothers emigrating to or visiting a foreign country, required early action to be taken thereon. And as the Annual Movable Committee meet but once a year, a determination of this subject could not be had till more than a year had elapsed unless the appointment of deputies took place early in the spring of 1842. Your committee are of opinion that the time selected by the Grand Sire for the appointment of the deputies was a judicious exercise of his discretion. They therefore offer the following resolution.

Resolved, That the appointment of brothers Ridgely and Williamson, by the Grand Sire as deputies to the Annual Movable Committee of the Manchester Unity of the I. O. of O. F. of England, to visit England and confer with the said body at the May session thereof, together with the power and authority granted to them, meets with the entire approbation of this Grand Lodge.

Your committee beg leave further to report, that the deputies selected by the Grand Sire, proceeded to England and on their arrival entered upon the duties of their appointment, a detailed statement of their proceedings is contained in the report made by them to the Grand Sire, accompanied by a copy of the correspondence which took place between them and a committee of the Annual Movable Committee. Your committee have carefully examined that report and correspondence, and are of opinion that the deputies acting for this Grand Lodge have performed the duties of their appointment in a manner which merits the full approbation of this Grand Lodge. That although they have not been able to obtain the consent of the A. M. C. to a restoration of the Work of the Order in England to the state it was in in former times and have not therefore succeeded in the object of their mission, yet they have ably sustained the principles advocated by this Grand Lodge on the subject and in their interviews with the authorities of the Order in England have nobly sustained the dignity of this Grand Lodge, and of the Order as practiced in the United States of America, and deserve the thanks

of this Grand Lodge, for the manner they have conducted the negotiation.

They have obtained and submitted in their report much information of the state of the Order in England, the knowledge of which is of great importance to the Order here—as the report of the deputies has been by the Grand Sire submitted to this Grand Lodge and will be printed for the use of the members, your committee do not think it necessary for them to enter into the details thereof, but refer the same to the careful consideration of every member of this Grand Lodge.

Your committee regret that the determination of the Annual Movable Committee as expressed in the resolutions adopted by them, on the report of their sub-committee is of such a character, as to prohibit the idea that a continuance of the former friendly intercourse can be expected, between the members of the Order in the two countries. By the final determination of the Annual Movable Committee upon the subject of the mission it appears, that unless this Grand Lodge yield implicit obedience to what is required by the resolution of the Annual Movable Committee the connection between the Grand Lodge of the United States and that body shall cease, and that they will establish lodges to act under their authority in the United States.

Your committee agree with the opinion expressed by the deputies in their report, that this Grand Lodge will not assent to the requisition of the Annual Movable Committee, and that it would be injurious to the Order as known and established in the United States to submit to the change in its organization required by the Annual Movable Committee, and as it appears by the resolution of the Annual Movable Committee that unless the Grand Lodge yield obedience to their requisition on this subject they will not consent to adopt a uniform Work for the Order, your committee are of opinion that it is not consistent with the honor and dignity of the Grand Lodge to yield obedience to the requisition of the Annual Movable Committee, they therefore offer the following resolutions.

Resolved, That the thanks of this Grand Lodge be given to brothers Ridgely and Williamson for the able manner in which they have conducted the negotiation with the Annual Movable Committee of England.

Resolved, That until the Annual Movable Committee shall restore the Work of the Order to its ancient form as known and used in the United States, or until the resolution passed at the Isle of Man Annual Movable Committee and reiterated at the Wigan Annual Movable Committee proposing to establish lodges in America be rescinded, all intercourse shall cease between the two bodies.

Resolved, That all Grand and Subordinate Lodges and Encampments working under a Charter from this Grand Lodge, be instructed by a Circular to be addressed to them by the Grand Corresponding Secretary, that they are hereafter required to refuse admission into their lodges, to all persons who claim admission, by virtue of a card granted by a lodge in connection with the Manchester Unity.

H. HOPKINS,
WM. W. MOORE,
WM. S. STEWART.

On motion of Rep Case of South Carolina the report was unanimously adopted, and the resolutions considered *seriatim*.

On motion of Rep. Guild of Massachusetts, the first Resolution was unanimously adopted.

On motion of Rep. Thomas of Ohio, the second resolution was unanimously adopted.

On motion of Rep. Small of New York, the third resolution was unanimously adopted.

On motion of Rep. Bucher of Indiana, the fourth resolution was unanimously adopted.

R E P O R T

OF THE GRAND CORRESPONDING SECRETARY.

To the R. W. G. Lodge of the United States, I. O. O. F.

In obedience to the resolution defining his duty, the undersigned begs leave very respectfully to submit his Annual Report. At the last session of the R. W. Grand Lodge of the United States the several subjects of duty detailed in the following resolutions were enjoined upon the Corresponding Secretary.

"Resolved, That the Grand Corresponding Secretary of this Grand Lodge, be requested to collect all the property of the Grand Lodge of the United States now in possession of others, and retain the same in his own possession, until a depository may be provided, or as this Grand Lodge may direct; also, that the Grand Corresponding Secretary be requested to prepare an inventory of the same, and report at the next stated meeting of the Grand Lodge of the United States."

"Resolved, That in regard to so much of the report of the Grand Corresponding Secretary as is referred to this Committee, relative to the property of the Grand Lodge of the United States, and Archives of the Order, that the Grand Lodge of the United States instruct her Grand Corresponding Secretary to request of the Grand Lodge of the State of Maryland, the erection of a suitable building on the lot in the rear of their Hall in North Gay st., Baltimore, as a depository, for all the property of this Grand Lodge; and that the Grand Lodge of Maryland be offered a legal interest for the sum expended in its erection, for the use of the same."

"Resolved, That the Grand Corresponding Secretary be and he is hereby authorised to rent a suitable room as a place of deposit for all the books, documents, and property of the Grand Lodge of the United States, and to transfer to said room the said property, after he shall have made an inventory thereof."

"Resolved, That the Grand Corresponding Secretary, be and is hereby authorised to appoint suitable agencies in the several States and Territories where the Order is established, for the sale of the Diplomas at the fixed price of \$2 each, and to allow said agents fifty cents for each copy of said Diploma sold; and the said agents are hereby directed not to sell to any brother, but those who have attained to the Scarlet Degree, and who shall produce a certificate from the Lodge to which they are attached, setting forth their rank and worthiness at the time of application."

I have the honor to report, that early after the adjournment of the session of 1841, all the property of every description belonging to the Grand Lodge of the United States was carefully collected and submitted to the examination of the Representatives of Maryland and Missouri, by whom it was enumerated and scheduled in detail—a copy of which is herewith presented. (Doc. A.) This property was transferred by the Corresponding Secretary to a suitable room, rented for that purpose under the authority of the resolution requiring the same, and is now in the proper custody of the G. Lodge of the United States.

In regard to so much of the above resolutions, which direct a negotiation with the Grand Lodge of Maryland for the erection of a suitable building in the rear of the hall belonging to that body in the city of Baltimore, as a depository for the valuable property of the Grand Lodge of the United States, the undersigned respectfully reports, that application was duly made to the Grand Lodge of Maryland at its October session 1841, when the subject was referred to the consideration of a committee, whose report at an adjourned session, declining to improve that part of their property and recommending the erection of an addition to their hall on Gay street was adopted by that body. Believing that the object and spirit of the resolution of the Grand Lodge of the United States might be as well attained by the erection of a fire-proof office and safe as a depository for her archives, in the new building designed to be erected by the Grand Lodge of Maryland, the Corresponding Secretary earnestly urged upon that body the propriety of so arranging her plan of building as to provide such an apartment for the use of the Grand Lodge of the United States, and it is with great pleasure that he informs the Representatives that a secure, suitable and convenient apartment with fire-proof vaults, will be put up by the Grand Lodge of Maryland for the use of this body, as an office for the Corresponding Secretary and depository of the archives of the Grand Lodge of the United States. No contract has been made for the tenancy of the said apartment, but the undersigned regarding it as a matter of the highest importance that so eligible an office should be secured for the protection and preservation of the archives of the Order, ventured to express his conviction to the G. Lodge of Md. as an inducement for her assent to the measure, that a permanent lease would be taken of the premises by this body upon liberal terms. It is therefore, respectfully recommended that an order be adopted authorizing the Corresponding Secretary to enter into a contract for the said apartment for a period of not less than ten years, upon such terms as may be considered reasonable and just between the parties.

Application has been made pursuant to the resolution of the 21st September of the last session to P. G. Sire Wildey "for such documents, connected with the early history of the Order as were in his possession"—that brother has responded favorably to the request made in the resolution and will present the same to the Representatives at their present session. Herewith is submitted four volumes of the English Magazine received from him, two additional volumes of which have been bound during the past year by direction of the undersigned.

In compliance with the resolution requiring the Corresponding Secretary "to pay over all monies received by him in the vacation for the use of the Grand Lodge and to report the same—specifying the amount received, from whom received and for what object"—and in further obedience to the resolution of the 23d September, 1841, on the same subject, the undersigned respectfully presents the following statement of his receipts during the past year—all of which have been paid over to the Grand Treasurer, vouchers for which are herewith submitted.

STATES, LODGES OR ENCAMPMENTS.		WHAT PURPOSE.	AMOUNT.
1841.			
Sept. 25,	Neilson Encampment, Virginia,.....	10 per centum.....	\$ 20 00
"	South Carolina Lodge, No. 1,.....	do. do.....	27 67
"	John E. Chamberlain,.....	for Diplomas,.....	15 00
" 26,	Grand Lodge of Kentucky,.....	quota for 1841,.....	20 00
"	Grand Lodge of Maryland,.....	Books,.....	8 00
Oct. 6,	Virginia Encampment, Lynchburg,.....	10 per centum,.....	19 59
"	Grand Lodge of New York,.....	Books in full to date,.....	104 00
"	Grand Encampment of New York,.....	do. do.....	30 00
" 7,	Louisiana Encampment,.....	10 per centum.....	20 00
"	Florida Lodge, No. 1,.....	do. do.....	30 00
" 9,	Weldon Lodge, No. 1,.....	do. do.....	21 00
" 28,	Wilkey Encampment, Louisiana,.....	do. do.....	10 00
Nov. 3,	Grand Lodge of Pennsylvania,.....	Books and in full,.....	44 00
" 5,	Alabama Lodge, No. 4,.....	due to 17th quarter,.....	158 45
"	Mobile Lodge, No. 2,.....	due to 12th quarter,.....	95 80
"	Mount Arrarat Encampment, Alabama,.....	due to May 28, 1841,.....	37 36
"	Grand Lodge of Alabama,.....	Charter fee,.....	30 00
" 19,	J. G. Treadwell, Agent,.....	for Diplomas,.....	27 74
" 22,	Far West Lodge, No. 1, Arkansas,.....	dues in arrears,.....	140 00
Dec. 6,	Grand Lodge of Pennsylvania,.....	Books,.....	6 00
"	Grand Lodge of Maryland,.....	Books,.....	4 00
"	Grand Lodge of Kentucky,.....	Books,.....	20 00
"	do. do. do.....	for Diplomas,.....	30 00
" 10,	Massachusetts, No. 1,.....	10 per centum,.....	13 00
" 13,	Grand Lodge Mississippi,.....	annual quota,.....	20 00
" 23,	Palmetto Encampment, S. Carolina,.....	Charter fee,.....	30 00
" 29,	Encampment, No. 2, Illinois,.....	d. do.....	30 00
1842.			
Jan. 11,	Oglethorpe Lodge, No. 1, Georgia,.....	do. do.....	30 00
" 21,	Wilkey Encampment, Mississippi,.....	10 per centum,.....	20 35
"	do. do. do.....	arrears,.....	30 45
" 24,	Grand Lodge of Maryland,.....	Books,.....	7 00
" 27,	Damascus Encampment, Va.,.....	Charter,.....	30 00
Feb. 10,	Cape Fear Lodge, Wilmington, S. Carolina,.....	do.....	30 00
"	Salem Encampment, No. 10, Va.,.....	do.....	30 00
March 5,	Iowa Lodge, Wisconsin,.....	10 per centum,.....	12 00
" 24,	Florida Lodge,.....	do. and sundries,.....	70 00
"	Mobile Lodge, Alabama,.....	dues,.....	6 62
"	Mount Arrarat Encampment, Alabama,.....	do.....	2 93
"	Mobile Lodge,.....	do.....	14 95
April 9,	Washington Lodge, N. Carolina,.....	Charter,.....	30 00
"	*Thomas Stinger and F. Senal,.....	Covenant,.....	5 00
" 20,	Far West Lodge,.....	dues,.....	50 00
"	Virginia Encampment, No. 8,.....	do.....	13 50
June 11,	Wilkey Encampment, Mississippi,.....	do.....	20 00
July 5,	Florida Lodge, No. 1,.....	do.....	40 00
" 27,	Mount Arrarat Encampment, Alabama,.....	do.....	7 00
Aug. 4,	Encampment, No. 1, Nashville,.....	Charter,.....	30 00
" 13,	Oglethorpe Lodge, No. 1,.....	dues,.....	45 00
" 22,	Iowa Lodge, Wisconsin,.....	do.....	12 00
"	Grand Lodge of Tennessee,.....	Books,.....	20 00
" 29,	Glazier Encampment, Va.,.....	dues,.....	35 16
"	Salem Encampment, Va.,.....	do.....	19 00
Sept. 1,	Florida Lodge, No. 1,.....	10 per centum,.....	23 00
"	Grand Lodge of Kentucky,.....	dues,.....	20 00
"	do. do. Alabama,.....	do.....	20 00
" 10,	Grand Lodge of Louisiana,.....	quota,.....	20 00
"	Wilkey Encampment, No. 1, Louisiana,.....	dues,.....	8 00
"	Virginia Encampment, No. 8, Lynchburg, Va.,.....	do.....	7 60
"	North Carolina, Grand Lodge Charter,.....	fee,.....	30 00
" 13,	Oglethorpe Lodge, No. 1, Savannah, Georgia,.....	dues,.....	30 00
" 14,	Grand Lodge of Illinois,.....	quota,.....	20 00
" 16,	Palmetto Encampment of S. Carolina,.....	dues,.....	21 50
"	Grand Lodge of do do.....	quota,.....	20 00
"	do do do do.....	degree books,.....	20 00
			\$1892 67

*Paid into the Treasury in error and cannot be withdrawn except by resolution.

Great efforts were made during the past year to procure the settlement of accounts with the subordinates to this jurisdiction and to induce punctuality in remittances—The undersigned is gratified to report that his labour in this respect has been rewarded with much success—It will be seen that a very large increase has been made in the receipts into the Treasury far exceeding the revenue of any former year—of this amount he regrets however to say, that a considerable proportion will be unavailable in consequence of the depreciation of the funds in which the payments have been remitted.

In connexion with the subject of the finances of the R. W. Grand Lodge of the United States, the Grand Corresponding Secretary was directed to execute the following resolutions of the last session.

“Resolved, That the Corresponding Secretary address a communication to each Grand Lodge and G. Encampment, working under the jurisdiction of the G. Lodge of the United States, stating the importance of the object to be attained by a deputation to England, and asking a contribution of at least Ten Dollars from each Subordinate Lodge or Encampment under their jurisdiction, to be applied to defraying the expenses of one or more members to be appointed to visit England.”

“Ordered, That the report of the Select Committee just adopted, in relation to the proposed deputation to England, and the resolutions accompanying the same, be printed by the Corresponding Secretary in circular form, and be addressed by him to each Subordinate to this jurisdiction, with an earnest request that it receive their favorable notice.

The instructions contained in the resolutions were promptly complied with by the issue of circulars to every department throughout the jurisdiction, and it is a source of great pleasure to the undersigned to report, that the appeal made by the R. W. Grand Lodge of the United States has been responded to with alacrity by the following Lodges and Encampments—the amount of whose respective subscriptions so far as they have been paid have been placed in the treasury, per vouchers herewith annexed, many additional subscriptions it is believed have been made of which no advice has as yet been transmitted, when received they will be added to the list—

LODGE OR ENCAMPMENT.	WHERE HELD.	STATE.	AMOUNT.
Merrimac Lodge, No. 7.....	Lowell.....	Massachusetts.....	\$10 00
Jerusalem Encampment, No. 1.....	Baltimore.....	Maryland.....	10 00
Franklin Lodge, No. 2.....	do.....	do.....	10 00
*Columbia Lodge, No. 3.....	do.....	do.....	10 00
William Tell Lodge, No. 4.....	do.....	do.....	10 00
*Harmony Lodge, No. 6.....	do.....	do.....	10 00
Marion Lodge, No. 8.....	do.....	do.....	10 00
Miller Lodge, No. 18.....	Easton.....	do.....	10 00
Potomac Lodge, No. 31.....	Hagerstown.....	do.....	10 00
La Fayette Encampment, No. 5.....	Philadelphia.....	Pennsylvania.....	10 00
Tennessee Lodge, No. 1.....	Nashville.....	Tennessee.....	10 00
Nashville Lodge, No. 2.....	do.....	do.....	10 00
Wildey Encampment.....	Portsmouth.....	Virginia.....	10 00
Old Dominion Lodge.....	do.....	do.....	20 00
Getty's Lodge, No. 11.....	New York City.....	New York.....	20 00
Tompkins' Lodge, No. 9.....	do.....	do.....	20 00
Teutonia Lodge, No. 14.....	do.....	do.....	10 00
Tehoseroron, No. 48.....	Buffalo.....	do.....	10 00
Covenant, No. 35.....	New York City.....	do.....	10 00
Chosen Fricads*, No. 34.....	Cumberland.....	Maryland.....	10 00
Gilead Encampment, No. 6.....	Hagerstown.....	Maryland.....	5 00
Adam Lodge, No. 35.....	Frederick.....	do.....	10 00
Wildey Encampment, No. 1.....	Natchez.....	Mississippi.....	10 00
Mississippi Lodge, No. 1.....	do.....	do.....	10 00
Washington Lodge, No. 2.....	do.....	do.....	10 00
Mariners' Lodge, No. 23.....	New York City.....	New York.....	10 00
Hancock, No. 49.....	do.....	do.....	10 00
Meridian, No. 42.....	do.....	do.....	10 00
Greenwich, No. 40.....	do.....	do.....	10 00
New York, No. 10.....	do.....	do.....	10 00
Marion, No. 34.....	do.....	do.....	10 00
Travellers' Rest, No. 1.....	St. Louis.....	Missouri.....	10 00
Wildey, No. 2.....	do.....	do.....	10 00
Germania, No. 3.....	do.....	do.....	10 00
St. Louis, No. 5.....	do.....	do.....	10 00
Wildey Encampment, No. 1.....	do.....	do.....	10 00
Louisiana, No. 2.....	St. Francisville.....	Louisiana.....	10 00
Grand Lodge, Louisiana.....	New Orleans.....	do.....	10 00
Union Lodge, No. 1.....	do.....	do.....	10 00
Felicians, No. 2.....	Bayou Sara.....	do.....	10 00
Wildey Lodge, No. 5.....	Galena.....	Illinois.....	10 00
Alabama, No. 1.....	Mobile.....	Alabama.....	10 00
Mobile, No. 2.....	do.....	do.....	10 00
Grand Encampment, New York.....	New York City.....	New York.....	10 00
Mosaic Encampment, No. 6.....	do.....	do.....	10 00
Empire Lodge, No. 64.....	do.....	do.....	10 00
Mount Hebron Encampment, No. 2.....	do.....	do.....	10 00
Mechanics' Lodge, No. 4.....	Wilmington.....	Delaware.....	10 00
Massachusetts Lodge, No. 1.....	Boston.....	Massachusetts.....	10 00
Florida Lodge, No. 1.....	Jacksonville.....	Florida.....	10 00
Marion Lodge, No. 2.....	Charleston.....	South Carolina.....	10 00
Howard Lodge, No. 3.....	do.....	do.....	10 00
Jefferson Lodge, No. 4.....	do.....	do.....	10 00
Morning Star, No. 6.....	Smyrna.....	Delaware.....	10 00
Delaware, No. 1.....	Wilmington.....	do.....	10 00
			\$575 00

The resolution directing the manner of disposition of the Diploma has been executed as required. The following brethren have been duly appointed agents of the Grand Lodge for the same, to whom have been transmitted the number of diplomas respectively annexed to their names below. Very limited reports of sales have as yet been return-

*Individual subscription of members.

ed—it is anticipated, however, that during the session returns will be generally made,—a farther report in that event will be presented from this office.

STATES.	AGENTS.	NO. DIPLOMAS DELIVERED.
Maryland,.....	J. E. Chamberlain,.....	30
New York,....	J. G. Treadwell,.....	391
Pennsylvania,...	N. B. Leidy,.....	50
Ohio,.....	M. P. Taylor,.....	48
Kentucky,.....	G. N. Turner,.....	18
Virginia,.....	G. M. Bain,.....	50
South Carolina,	J. Van Winkle,.....	75
At Large,.....	W. P. Saunders,.....	92
Mississippi,...	J. R. Stockman,.....	50
		804

In virtue of the resolution of the 22d September, 1841, adopted for the purpose of preserving the correspondence of this office, a suitable copying press, copying book and writing trough was procured in the city of New York by brother T. Davids, late Grand Representative of that State, who kindly served the Grand Lodge in this particular. All the correspondence since the obtention of the said apparatus has been duly copied and is herewith submitted. (Doc. B.)

The above, comprising it is believed the several subjects of duty required to be performed by the Corresponding Secretary in the recess, the undersigned will now proceed to detail such correspondence as has been had during the past year which is worthy of your consideration.

ENGLISH CORRESPONDENCE.

In obedience to the order of the 22d September, 1841, requiring the Grand Corresponding Secretary to address a communication to the Annual Movable Committee of Great Britain on the subject of the difference existing between us and endeavor to impress on that body the importance of adhering to the ancient language, rules and regulations of the Order—"and mildly but firmly protest against any attempt by that body to interfere with the Order in the United States" the undersigned has the honor to report, that the duty enjoined in the resolution was complied with, and herewith is presented for the consideration of the Representatives, a copy of the communication addressed to the A. M. C. of Great Britain on the subject referred to.

I. O. O. F.

OFFICE COR. & REC. SEC'RY, R. W. G. L. OF THE U. S. }
Baltimore, January 27th, 1842. }

THE R. W. G. LODGE OF THE U. STATES OF AMERICA,

To the Grand Master, Deputy Grand Master, Board of Directors of the Manchester Unity, and Brethren of the Independent Order of Odd-Fellows in England—
Greeting:

WELL-BELOVED BRETHREN—

The undersigned, Corresponding Secretary of the R. W. G. Lodge of the United States, has the honor of presenting the sincere gratulations of that body to the brotherhood in

England at the prosperous condition of our beloved Order throughout that jurisdiction, and to renew the assurances so often heretofore expressed, of her ready, earnest and ardent co-operation with the Manchester Unity, to extend the principles of Odd-Fellowship to every "nook and corner" of the earth.

During no period of the history of the Order in America, has its condition been so prosperous, or its prospects more brilliant than at the present time. Peace and harmony—"Friendship, Love and Truth" prevail in every quarter of our jurisdiction, and the march of Odd-Fellowship is still onward in strength, character and usefulness. Herewith you will receive the Journal of the Proceedings of the Grand Lodge of the United States, held in the city of Baltimore, on the 20, 21, 22, 23, 24, and 25th days of September, 1841—from this document you will learn the interesting detail of the Order in each State of the Union—and will be enabled to institute a comparison of its present, with its former history and position in this country. While it is thus a source of profound satisfaction to the undersigned, to acquaint you with the healthful and prosperous condition of Odd-Fellowship in this hemisphere, he will not disguise the fact that the aspect of the present relations between the Manchester Unity, and the Grand Lodge of the United States, are by no means calculated to promote the interest of the Order in either jurisdiction. Those relations, inauspicious as they appear, are the result of misconception and misunderstanding it is believed, and may now easily, in the opinion of the undersigned, be adjusted, when if permitted to continue in their present inharmonious posture, they may tend to results of the deepest injury to Odd-Fellowship as a system, throughout the world, and become the source of evils, sadly to be deplored by all. The undersigned in the winter of 1841, addressed an official letter to the Grand Master and Board of Directors of the Manchester Unity, the delivery of which was entrusted to brother Pooley, G. Marshal of the G. Lodge of New York, who mailed the same at Liverpool to the address of Grand Corresponding Secretary Ratcliffe at Manchester—to that letter no reply has been received—yet, the minutes of proceedings of the Movable Committee which assembled at the Isle of Man on the 31st May, 1, 2, 3, 4, and 5th days of June, 1841, furnish evidence that it had been duly received and gave rise to proceedings in that body, which have been the subject of profound regret to your brethren in this jurisdiction. Those proceedings are to be found on page 8 of the Journal referred to, and are of the following tenor:

"Resolved 11, We perceive from the American Correspondence that brethren arriving in that country labour under great disadvantages, and can seldom, if ever, avail themselves of the benefits of Odd-Fellowship in American Lodges as at present constituted. We consider it advisable that the Board of Directors be empowered either to open Lodges, or to take such steps as may seem to them better calculated to carry out the principles of our institution."

"Resolved, That the Grand Master and Board of Directors communicate to the next conference of the United States, that unless arrangements be made in America previous to the next A. M. C., to treat members arriving from England in the true spirit of Odd-Fellowship, the Directors will be under the necessity of making such arrangements for the interest and comfort of the members of the Independent Order now in America as may seem to them most proper."

In the discharge of my official duty these proceedings were made the subject of a special communication to the Grand Lodge of the United States at its last session, and after mature deliberation upon the importance of the matter, the following resolution was unanimously adopted by that body.

Resolved, That the Grand Corresponding Secretary address a communication to the A. M. C. on the subject of the difference existing between us, and endeavor to impress on that body the importance of adhering to the ancient language, rules and regulations of the Order—and mildly but firmly protest against any attempt to interfere with the Order in the United States."

In obedience to the instruction of the resolution just cited, the undersigned begs leave, in relation to so much of the resolution of the A. M. C. as proposes *"either to open Lodges in America, or to take such steps as may seem to them best calculated to carry out the principles of the institution,"* to refer to the subjoined Charter of the Grand Lodge of the United States, the terms and language of which it is presumed will sufficiently explain the relative position of the two bodies, and will demonstrate of itself without the aid of comment, the entire independence of the Grand Lodge of the United States in the business of Odd-Fellowship in America.

I. O. O. F.

This Dispensation granted by consent of the Grand Master and past and present Offi-

cers from various Lodges connected with the Manchester Unity, assembled in Grand Committee.

In consideration of the Charter formerly granted by the Duke of York Lodge, Preston, to certain Officers and Brothers of the Independent Order of Odd-Fellows in Baltimore, in the United States of America, We the undersigned respectively Officers of the Independent Order of Odd-Fellows in Great Britain, do ratify, grant and confirm such Charter, and also hereby grant, authorise and empower the Grand Sire, Deputy Grand Sire, Representatives and Proxies of the Grand Lodge of the United States of America to conduct the business of Odd-Fellowship *without the interference of any other country*, so long as the same is administered according to the principles and purity of Odd-Fellowship. This Charter being granted as a free gift from the Grand Annual Movable Committee, in Manchester assembled on the 15th day of May in the year 1826.

In witness whereof we have hereunto affixed our seals, displayed the colours of our Order, and subscribed our names the day and year above written.

WILLIAM ARMIT, G. M.	[SEAL.]	ROBERT NAYLOR, Pr. G. M.	[SEAL.]
THOMAS DERBYSHIRE, D.G.M.	[SEAL.]	B. H. REDFERN, Pr. D. G. M.	[SEAL.]
MARK WARDLE, P. G. & CS.	[SEAL.]	THOMAS ARMIT, P. G. M.	[SEAL.]
BEAUMONT HODGSON, Trea.	[SEAL.]	JOHN DUCKWORTH, Pr. P. G. M.	[SEAL.]
L. W. SMITH, Pr. G. M.	[SEAL.]		
MOSES LEE, Pr. P. G. M.	[SEAL.]		
JOHN TAYLOR, Pr. P. D. G. M.	[SEAL.]		
T. ABBOTT, Pr. G. M.	[SEAL.]		

It is needless for the undersigned to add more to this part of his instructions, than to reiterate the entire sovereignty of the Grand Lodge of the United States, in the concerns of Odd-Fellowship in its own jurisdiction, and to assure our brethren in England that whilst that body has a most sincere and affectionate desire to co-operate in the spirit of brotherly love with the Manchester Unity in spreading the principles of Odd-Fellowship throughout the earth, she can never at any hazard permit her exclusive legitimate authority in Odd-Fellowship in this country, to be in the slightest degree infringed. The language of the resolutions of the Isle of Man Movable Committee are calculated to give offence, but regarding it as rather inconsiderate, than designed, the Grand Lodge of the United States has contented itself at this time with the simple direction to the undersigned "to protest mildly but firmly in her behalf against any attempt by the Manchester Unity to interfere with the Order in the United States." It is due to the importance of the subject, that an inquiry should be made into the causes which led to the passage of these resolutions by the Movable Committee. It is said "*that brother's arriving in the United States labour under great disadvantages, and can seldom if ever avail themselves of the benefits of Odd-Fellowship in American lodges as at present constituted.*" If by the language of this resolution the idea is meant to be conveyed, that our English brethren who visit this country are unaided when destitute or necessitous, by American lodges, it is proper to disabuse our friends abroad of an opinion concerning the principles and practices of the Institution in America, as erroneous, as it is unjust. None such are ever permitted to go unassisted, as the records of the Grand Lodge of the United States will amply testify; but if however it is designed to be intimated that American lodges do not receive into their lodge rooms as members, or visitors, individuals claiming to be Odd-Fellows, whether from England, or from any other quarter of the Earth, who are incapable of furnishing evidence of that fact, by the character of their work, we are bound to acknowledge the truth of the remark, and a consideration of circumstances which have produced this difficulty, will shew clearly, that our Brethren in England, have reproached us without justice, for results, which they have by a series of independent changes in the character of the Order, themselves successfully brought about. The Work of the Order as originally known was practiced in this jurisdiction with strict fidelity until the year 1826, when it became necessary in consequence of a change in the very first principle in England, that an effort should be made to produce uniformity in the Order—Thomas Wildey, then G. Sire of the United States, visited Manchester by appointment for that express object. Whilst in England he was instructed in this change, and in the entire work; upon his return he submitted an official report to the Grand Lodge of the United States, and at his urgent solicitation it was resolved by that body to conform to the change, not however, without the most earnest and continued remonstrance against the measure by the State of Pennsylvania, then the most influential jurisdiction in the Order in the United States. The language of Odd-Fellowship was thus again made uniform, and has continued unchanged from that time in this country—and the lodges in America "*as now constituted*" are precisely the same as they ever

have been. How then does it happen "*that English Brethren arriving in the United States, labour under great disadvantages, and can seldom, if ever, avail themselves of the benefits of Odd-Fellowship in American lodges as now constituted?*" The answer is at hand. They know not the ancient language of the Order, and speak a tongue unintelligible to this jurisdiction. Is it not therefore apparent that the failure on your part to consult the Order in the United States, and the exercise of independent authority to mould its features at pleasure in England have produced this much to be deplored result? It has been the anxious desire for many years of the Grand Lodge of the United States to preserve a regular, and full correspondence with the proper authority in the Board of Directors of England, in relation to the general concerns of the Order, and especially in reference to the momentous subject of the work or *language* of Odd-Fellowship—this wish has been heightened, by circumstances which have brought to her knowledge the necessity which has compelled many lodges in America to distrust, if not to turn away members from your jurisdiction, in consequence of their inability to converse in the language of the Order as we received it from England, and as we now know it, and desire to preserve it. The great solicitude of the Grand Lodge of the United States on this subject, has from year to year impelled her, earnestly and affectionately to expostulate with the Manchester Unity upon the propriety, and justice of maintaining the original institutes of the Order, and although she may have subjected herself to the imputation of importunity by the number and frequency of her appeals to the mother country, yet she has ever been influenced by a sincere desire to preserve unimpaired the work of Odd-Fellowship, and has not yet abandoned the hope of closing securely the doors of her lodge rooms against that *spirit of change and innovation*, which in its all pervading influence now-a-days is making fearful inroads upon the ancient teachings of the temple. Hitherto her remonstrances if they have not been received with positive displeasure, certainly have produced no congenial response, and have awakened no interest indicative of a regard for the subject corresponding with the great importance, which has ever been attached to it in this country. It is true that in the "official correspondence" of 1838 with this department, the sentiment which we expressed "that next to Religion Odd-Fellowship was the best institution which Providence had given to man for the amelioration of his moral and social relations" is cordially reciprocated, and assurance is added "*that no definite action would ever be made without our knowledge*"—yet the most important changes in, and departures from, the *ancient language* have been made in your jurisdiction, and propositions further materially to change the structure of Odd-Fellowship are now pending before the Order in England. We do not venture to deny, or doubt the authority of the Manchester Unity in the premises, but having been educated in the principles and teachings of the ancient school, we venerate the early simplicity of the language of Odd-Fellowship, and earnestly but respectfully, once more invite your calm and dispassionate consideration of the subject. If the principles of the Order are worthy of preservation—if they are destined to be spread throughout the civilized earth, wherever the enterprising and daring spirit of Englishmen, and Americans may lead them, the *language* by which they are to be understood, and made practically operative should be one, consistent, identical—otherwise in the *confusion of tongues* the fate of the Order, in another quarter of a century, may be read in the history of the *ancient tower*. It may be that in the strength and power of the Order under your jurisdiction, in the volume of its details, and the scattered location of its subordinates, great difficulties may be found to lie in the way, of reproducing uniformity; but these obstacles although great, have not deterred us from again pressing the subject upon your attention, nor has the unwelcome reception of the repeated suggestions hitherto respectfully offered, forbid the hope, still ardently indulged by the Grand Lodge of the United States, that this important concern will cease to be of no regard to the Manchester Unity. If the protection due to the thousands of Odd-Fellows, whom necessity or inclination brings to our happy land in quest of employment and gain, now unexerted by reason of the confusion in the language of the Order, will not admonish the Manchester Unity of the error already committed in the change which has been made, and of the necessity of a return to first principles, it may still be hoped, that the welfare of the institution itself, as essentially interwoven with its identity wherever practiced, may not be longer disregarded. The Grand Lodge of the United States influenced alone by an anxious desire to preserve the most affectionate communion with the Manchester Unity, and regarding the wider difference in the work of the Order between the two jurisdictions so likely to flow from independent and distinct modifications of it from time to time without mutual consultation and agreement, as certain, in the end to lead to entire estrangement in their relations, at its last session gave to this subject its most serious consideration.—The under-

signed has the honor herewith to submit "official" copies of the several resolutions adopted by that body.

R. W. G. LODGE OF THE UNITED STATES, I. O. O. F. }
September Session, 1841. }

"Resolved, That the difficulties existing in the Order by a want of uniformity in the Work, is deeply deplored by this Grand Lodge.

"Resolved, That so soon as sufficient funds can be procured to defray the expense, one or more members of the Order shall be appointed to visit England—with instructions to confer with the Manchester Unity, on the subject of the difference in the Work of the Order, and to use their best endeavours to procure a return to the ancient work.

"Resolved, That the Corresponding Secretary address a communication to each Grand Lodge and Grand Encampment working under the jurisdiction of the Grand Lodge of the United States, stating the importance of the object to be attained by a deputation to England, and asking a contribution of at least ten dollars from each Subordinate Lodge or Encampment under their jurisdiction, to be applied to defraying the expenses of one or more members to be appointed to visit England authorized to use their best endeavours to obtain uniformity in the Work of the Order."

These proceedings furnish an earnest of the deep interest which is felt in this country for the prosperity and preservation of the institution of Odd-Fellowship,—the unanimity with which they were adopted may serve to shew, the all-pervading character of that interest throughout our whole jurisdiction.

The Grand Lodge of the United States being exclusively a legislative body, exerting a general supervisory care and protection over the various State governments in Odd-Fellowship, possesses a very limited revenue—hence the necessity of the appeal made to the working Lodges and Encampments, in the resolutions of that body to furnish the means for the proposed visitation to your jurisdiction. The uniform devotion to the general interests of the Order manifested by the lodges in the United States, leave no doubt of a ready, cordial and cheerful response on their part, to this application, and we indulge the hope that ere long a Deputation of your American brethren will visit you, to confer with the Manchester Unity upon this interesting subject. That you will meet them in a spirit of brotherly love and liberality, we cannot permit ourselves to doubt, and that their mission may be crowned with success is the anxious wish of every American Odd-Fellow.

I am, very truly, your

Brother, in F. L. & T.

JAS. L. RIDGELY,

C. S.

It was the earnest desire of the undersigned in performing this important duty to carry out the spirit of the resolution as embodied in the instruction, "to mildly but firmly protest against any attempt by the Manchester Unity to interfere with the Order in the United States"—how far he has succeeded it is for you to determine, he entertains the hope that the effort he has made will meet the approbation of the Grand Lodge. This letter was forwarded by the Grand Sire through P. G. Master Alcock of N. York, who was especially charged with this and other official matters connected with the Order in England. It was delivered by him in person and it is a source of pleasure to state, that the communication was at that time favorably received, a large edition having been republished by the Board of Directors at Manchester and disseminated throughout their extensive jurisdiction.

In consequence of the appointment of a special deputation to England upon the subject of our differences with our brethren of that country in the Work of the Order, no further correspondence has been had during the year with this office. Herewith, however, is presented several letters from Great Britain of an unofficial character, relating to the subject of our recent relations with that body and suggesting interesting matters for the consideration of the Grand Lodge of the United States. The undersigned, speaking from a personal knowledge of the parties, cannot hesitate to commend them as among the most dis-

tinguished brethren of the Order in England, Scotland and Wales, their respective places of residence—and he therefore bespeaks for the subjects of which they write your most respectful consideration, confident as he is that much may be done for the promotion of the great interests of Odd-Fellowship throughout the globe, by a calm and dispassionate review of the counsels so earnestly pressed in the correspondence referred to. (Doc. C.)

Accompanying this report will be found all the documents and printed pamphlets received from England during the past year—among which will be found a highly interesting and affectionate letter from the Grand Master of the Order in England, transmitting a copy of the journal of the Grand Annual Movable Committee, which was held at Wigan on the 16th, 17th, 18th, 19th, 20th and 21st days of May, 1842, containing the proceedings of that body on the subject of the American Mission.

HOME CORRESPONDENCE.

The undersigned herewith submits a condensed view of the condition of the Order at large as developed from the correspondence of the past year—ranging the States under this jurisdiction in the order of their geographical position.

MASSACHUSETTS.

The Grand Lodge of this State has been regularly re-established during the past year by the Grand Sire, and the Order has re-entered upon its career in that jurisdiction under the most flattering auspices. It is a source of profound pleasure to the Corresponding Secretary to report, that Odd-Fellowship is destined in that quarter to occupy a distinguished rank among the benevolent Orders of the age. Several extinct lodges have been re-created during the year and a very large accession has been made to the number of our brethren, chosen from among the most steady, industrious and respectable classes of the community. A liberal subscription has been made by that State to the English Mission and her annual report presented by her R. W. Grand Representative, who appears in person, will be received with great gratification by the Grand Lodge of the United States.

CONNECTICUT.

Happily for Odd-Fellowship, it was upon its introduction into this State committed to proper hands—from the very moment of its inception in Connecticut it has not halted in its onward progress. At the last session it was although but an infant member of the confederacy, represented by the distinguished brother who now presides as Grand Master of the State—It continues to enjoy a high degree of prosperity in all its departments. Valuable aid has been afforded to the pages of the "Official Magazine" from this State.

NEW YORK.

This being the residence of the Grand Sire, the Corresponding Secretary has had but little correspondence with that jurisdiction—from personal observation, however, made in several parts of New York, the undersigned with pride and pleasure announces, that the empire of Odd-Fellowship is still onward in that splendid State. Peace and har-

mony prevails throughout its extended borders, and a spirit of untiring energy obtains throughout the fraternity to disseminate the blessings of our beloved Order to every corner of its jurisdiction. A large subscription has been made to the English Mission from New York, with that accustomed promptness which has ever characterized this constituency, whenever an appeal has been made to its intelligence and liberality by this body.

NEW JERSEY.

The correspondence with this State during the recess has been limited—enough, however, has transpired to afford the most gratifying evidence of the continued progress of Odd-Fellowship within its borders.

PENNSYLVANIA.

The surrender of jurisdiction on the part of the Patriarchal Order in this State, which was accepted by the Grand Lodge at its last session, has been duly consummated by the delivery to that body of the new charter authorized in the manner especially directed by the resolution—this instrument was entrusted to the late Representative, P. G. N. B. Leidy of that State, with an injunction to receive in return the old charter, and to cause the same to be transmitted to this office. The Order in all its departments is believed to be eminently prosperous in Pennsylvania.

DELAWARE.

The undersigned had the gratification of visiting the lodges under this jurisdiction during the past year, and it affords him very great pleasure to bear witness to the increasing improvement of the Order in this State. To P. G. Sire Glazier especially are we indebted for his indefatigable exertions to revive Odd-Fellowship in Delaware. The English Mission has received the favorable consideration of the brethren of this State.

MARYLAND.

This being the seat of government of the Order no correspondence takes place with the Grand Lodge of the State. It may be gratifying, however, to our brethren throughout the Union to learn, that our beloved Order continues to be appreciated and to prosper in this ancient jurisdiction. The State has responded liberally to the appeal made for patronage to the English Mission.

DISTRICT OF COLUMBIA.

The reports from Columbia Encampment have been duly made to this office from the District of Columbia, and although no correspondence has been had with the Grand Secretary in relation to the concerns of the Order, the gratifying information has been presented from time to time by the distinguished Grand Representative of the District, that the Order is in all respects as they would desire it to be in that region—commanding public confidence and enjoying a position of enviable eminence in the community.

VIRGINIA.

I have great pleasure in presenting the most satisfactory report of the career of Odd-Fellowship in the State of Virginia. Reports have

been received from Jerusalem, Virginia, Glazier and Salem Encampments *only* during the recess, and the undersigned, in view of the great irregularity on the part of the subordinate Encampments in this State in making their reports, begs leave thus publicly to commend as worthy of great credit, the punctuality of these Encampments in reporting to this office. A Dispensation was issued for the opening of Damascus Encampment, No. 9, to be located at Smithfield, Isle of Wight County, Va.—also to Salem Encampment, No. 10, to be located at Hampton of the same State. The deputation to open the former was entrusted to P. G. M. George M. Bain and the latter to P. C. P.—E. C. Robinson, the returns of which have been duly made to the Grand Sire.

NORTH CAROLINA.

During the vacation of the R. W. Grand Lodge of the United States Odd-Fellowship has nowhere progressed with greater strength than in the state of North Carolina. Dispensations have been issued for the opening of Cape Fear Lodge, No. 2, located at Wilmington, North Carolina, and Washington Lodge, No. 3, at Murfreesborough, in the same State. These lodges have been formally instituted under the most flattering auspices, by D. D. Grand Sire George M. Bain, to whom the Grand Lodge is under lasting obligations for his valuable services in promptly consenting at all times whenever called upon to promote the advancement of the Order in this particular. An application has been made and is herewith presented from the lodges in N. Carolina for admission into the confederacy at your present session; an event which, in view of the recent introduction of the Order in that State, will be truly gratifying to the Representatives of the States.

SOUTH CAROLINA.

The correspondence with the Order in this State has been no less pleasurable to the undersigned during the past year than it was during the year 1841.—Nor has the enthusiasm and energy which prevailed among the brotherhood in the latter year abated one jot or tittle.—The career of our beloved Order is still onward in her jurisdiction and it seems destined to spread itself all over her fertile plains. The R. W. Grand Lodge has been duly instituted during the recess by that ever to be commended labourer in the moral vineyard of Odd-Fellowship P. G. M. George M. Bain, and the administration of the affairs of the State have been committed to the hands of brethren who have, by their high individual worth and devotion to the principles of the Order, contributed largely to elevate its name and character in that community. All the lodges in the State have made their final report to this jurisdiction and a dispensation has been issued to Palmetto Encampment, No. 1, at Charleston, which has been duly instituted and is now in successful work. The first annual report of the Grand Lodge has been made to this office, exhibiting the gratifying fact that the Order now numbers nearly eight hundred contributing members in this State, and the amount of the joint revenue of the lodges during the past year exceeds nine thousand dollars. When it is recollected that but two years have elapsed since Odd-Fellowship was first planted in South Carolina, these results speak volumes in commendation of the high moral influence of our beloved Order—Palmetto Encampment has also made a

most brilliant report. The lodges in this State have contributed to the English Mission.

GEORGIA.

This State has been added to the jurisdiction of the R. W. Grand Lodge of the United States during the recess.—A dispensation was issued to Oglethorpe Lodge, No. 1, located at the city of Savannah in the State of Georgia, which was instituted by P. G. Albert Case of the city of Charleston, who was duly deputed for that purpose—his report of the prospects of Odd-Fellowship in that jurisdiction is in the highest degree cheering. This lodge has made its report.

ALABAMA.

The lodges in this State having made a formal application for a Grand Lodge, a dispensation was issued for that purpose and D. D. Grand Sire C. J. B. Fisher and P. G. Page of New York were deputed to institute the same, who have duly reported to the Grand Sire the performance of the duty assigned to them. The subordinate lodges have made their final report to this jurisdiction and their accounts have been closed. Mount Arrarat Encampment, No. 1, of this State has also made its regular reports. In no part of our jurisdiction has greater efforts been made to preserve the purity of the principles of Odd-Fellowship than in Alabama—and the highest degree of prosperity, I am happy to report, has been the reward of their efforts in the cause of the Order. This State has encouraged the English Mission and made her Grand Annual Report in due season.

MISSISSIPPI.

Willey Encampment, No. 1, of this State has made its reports to this office, and the report of the Grand Lodge for 1841, too late for that session, has been since duly made. The undersigned regrets that in Mississippi he finds it difficult to maintain a regular official correspondence and consequently is unable to present a just view of the condition of the Order in that State—he has the satisfaction to say, however, that the Order is improving in that jurisdiction. The lodges and encampment of this State have promptly responded in aid of the English Mission and remitted the amount to this office.

LOUISIANA.

Since your last session, when the condition of the Order in Louisiana was reported in unfavorable circumstances, more gratifying accounts have been received of its reanimation and successful struggle for preservation. The difficulties in which it was involved with a sister institution were referred to the Grand Sire with whom all correspondence on that subject has been had. To P. G. Mast. Mondelli much credit is due for his great exertions to revive the Order in New Orleans. The Grand Lodge, her subordinates and Louisiana Encampment, have each subscribed to the English Mission fund. Herewith is submitted the Annual Report of the Grand Lodge of Louisiana and Willey Encampment, No. 1, (revived during the past year,) accompanying which will be found an earnest appeal for the interposition of the R. W. Grand Lodge of the United States to defend the Order in that State from the continued persecutions of the Masonic Order—this subject the undersigned again presses upon your respectful consideration.

FLORIDA.

The quarterly reports of Florida Lodge, No. 1, located at Jacksonville, East Florida, have been regularly made to this office—the lodge now numbers sixty contributing members and is in the most prosperous circumstances. It has subscribed and remitted \$10 towards the English Mission. Herewith is submitted a resolution passed unanimously by the lodge requiring your early consideration.

ARKANSAS.

Far West Lodge, the only one in this State, has made its regular reports during the past year and it is a source of pleasure to report that it is in a much more improved condition than it was in 1841. It contains sixty contributing members at this time, and the Work appears to be properly conducted in that jurisdiction.

MISSOURI.

The undersigned has been advised of the election of the Grand Representative of this State and of his arrival at the seat of your sessions—this event of itself will furnish the most abundant evidence of the devotion of our brethren of that distant jurisdiction to the interests of Odd-Fellowship. Much is due to P. G. M. Stewart, the distinguished Representative elect, for his continuous and valuable correspondence with this department and for his unremitting exertions in promoting the advancement of the Order in that State. All the lodges in Missouri have sustained the English Mission fund—The Order can boast no brighter link in the chain of our union than that of the Grand Lodge of Missouri. The Annual Report of the State has been made in due time.

ILLINOIS.

The instructions given by resolution of the last session for the removal of the Grand Lodge of this State have been complied with.—Some difficulties have been encountered in carrying into effect your order on that subject, growing out of a refusal on the part of the former officers at Alton to surrender the charter and books—a peremptory order was issued from this office on that subject, when the charter, books and papers were surrendered and the Grand Lodge was duly reorganized at Springfield—a list of the Grand Officers is herewith presented. Since its removal to Springfield three new lodges have been created and its prospects of revival and prosperity in that State are now beyond question. The correspondence on the whole subject of the removal of the Grand Lodge is herewith submitted. A dispensation has been issued to Lebanon Encampment, No. 2, at Springfield, Illinois. The annual report of the Grand Lodge has been made in due season and is herewith presented.

INDIANA.

The order of the last session authorizing the removal of the Grand Lodge of Indiana from New Albany to the city of Madison has been executed and the Grand Lodge now assembles at Madison. A practice has prevailed in this State of holding sessions of the Grand Lodge at other places than the one designated in their charter—applica-

tion has been made to this department as to the legality of the custom. The undersigned has informed the applicants of its impropriety and irregularity, unless simply for *adjourned* meetings. The correspondence upon this subject and other equally interesting topics are herewith submitted. No means are in the possession of the undersigned of furnishing information as to the real state of the Order in Indiana, or what influence the removal of the sessions of the Grand Lodge from New Albany to Madison has had upon its condition. The annual meeting of the Grand Lodge convened on the 15th August and the Annual Report will doubtless be received.

OHIO.

This continues to be among the most prosperous jurisdictions of the Order in the United States—it has ever been the pleasure of the Corresponding Secretary to maintain a regular epistolary intercourse with the Grand Officers and leading brothers of Ohio. The Annual Report has been made and being among the very few instances in which the law requiring such documents to be in the possession of the undersigned at least one month previous to the annual session, he feels it to be his duty thus to distinguish it. From this instrument it will appear that great pains are taken to furnish every information to this department of the entire details of their operations during the year—if a similar course were adopted in all the States, the Corresponding Secretary would be enabled to spread before the Order annually such an abstract of its general concerns as would be a true mirror of its real condition.

KENTUCKY.

The Annual Report of this State Grand Lodge not being made during your last session and no official correspondence having been had with the State during the year, induced fears at that time that Odd-Fellowship was not in its former good circumstances in that jurisdiction—I am happy to report that those fears were entirely groundless and that our beloved Order is in the most prosperous condition in that enlightened State. The Annual Report of the Grand Lodge was received immediately after your adjournment, the most satisfactory reason having been assigned for its delay. The Grand Secretary of that State has been among the most interesting correspondents of this office, from whom I learn that the Order is spreading throughout every part of Kentucky. The Annual Report for 1842 has duly been made.

TENNESSEE.

The Grand Lodge of the United States has reason to congratulate herself upon the enviable condition which Odd-Fellowship occupies in Tennessee, especially when its comparative infancy in that region is regarded. Grand Master Kezer of this State has been unremitting in his efforts to disseminate the principles of Odd-Fellowship in his jurisdiction; from the elaborate communication made by him, accompanying the Annual Report of the Grand Lodge of Tennessee it will be seen that our Order is destined to as great a degree of popularity and regard in the West as it has ever enjoyed in the Eastern States. An application *in strict conformity* to the constitution and general laws

has been made for an encampment charter, accompanied with the sum of \$30; the usual dispensation was prepared and ready to be transmitted to the applicants, when a protest or remonstrance against granting the same was received from the Grand Master of the State, upon the ground that the application had not met the approbation of the lodges of the State. Herewith is submitted the application and remonstrance. (Doc. D.) This State has sustained the English Mission fund.

WISCONSIN TERRITORY.

The Report of Iowa Lodge, No. 1, of this Territory has been regularly made to this office. Herewith is submitted a petition from the lodge, praying a remission of dues for the past year, setting forth embarrassments growing out of the erection of a hall for their place of meeting as the sole cause of this necessity. This request is earnestly commended to your favorable notice by D. D. Grand Sire John G. Potts, whose constant superintendence and devotion to the interests of our Order in his jurisdiction entitles him to your fullest confidence and regard. The general condition of the lodge has improved. I also present a petition from a number of brethren for a new lodge to be located at Burlington in this Territory.

REPUBLIC OF TEXAS.

The official return of the organization of the Grand Lodge of this Republic has been received during the past year from P. G. M. J. De Cordova, D. D. Grand Sire of that jurisdiction. Galveston Lodge has also reported finally, and represents its condition as entirely prosperous.

The printed proceedings of the last session were distributed within the time and in the quantities prescribed by law throughout all the States; the undersigned is happy to say, that he has not received a single complaint of the failure of the same to reach their respective places of destination—the voluminous size of the journal and the great increase of the same in view of the vastly increased business of this department, requires an extension of the time allowed the Corresponding Secretary to prepare the same for the printer,—it is respectfully recommended that the law in this particular be rescinded. Fifteen hundred copies of the journal of 1841 were printed, nine hundred of which were delivered to the Agent of the Covenant.

The undersigned has the honor to acknowledge the receipt of the quarterly proceedings of the Grand Lodges of Maryland, New York, Pennsylvania, Connecticut, Virginia and Kentucky, and copies of the constitutions of the Grand Lodges of Connecticut, South Carolina, Tennessee and Grand Encampment of Patriarchs of New York—also the by-laws of Virginia Encampment of Virginia, and St. Louis Lodge of Missouri, all of which accompany this communication.

Dispensations, conformably to law, under the direction of the Grand Sire have been issued from this office upon proper and constitutional application for the same—

For Grand Lodge :—To the State of Alabama.

For Encampments :

To the State of South Carolina—Palmetto, No. 1, Charleston.

To the State of Illinois—Lebanon, No. 3, Springfield.
 To the State of Virginia—Damascus, No. 9, Smithfield.
 To the State of Virginia—Salem, No. 10, Hampton.

For Working Lodges.

To the State of Georgia—Oglethorpe, No. 1, Savannah.
 To the State of North Carolina—Cape Fear, No. 2, Wilmington.
 To the State of North Carolina—Washington, No. 3, Murfreesboro'.

Charters have also been issued as directed at your last session, to the Grand Lodges of Massachusetts, South Carolina, and Tennessee. To Florida Lodge, No. 1, of Florida; Marion Lodge, No. 2, of South Carolina, and Weldon Lodge, No. 1, of North Carolina. To Encampments Nos. 1 and 2, Connecticut, and No. 8, Lynchburg, Virginia. The various petitions and official reports of the Deputations acting in the premises are herewith submitted, and it will be the duty of the Representatives to authorize charters to be issued in lieu of the dispensations under which the lodges and encampments created in the recess are now working.

Agreeably to a request informally made of him by the Representatives at the last session, the undersigned prepared an Act of Incorporation for the Grand Lodge of the United States and caused the same to be passed by the General Assembly of Maryland, a copy of which is herewith presented. (Doc. E.) The advantages attained by the Act of Incorporation, if accepted at your present session, will be to put the Grand Lodge in a position legally to enter into contracts, to enforce the performance of all contracts made with her and generally to be a party in law; an object much to be desired in view of the great responsibility of the trust committed to her Executive Officers, from none of whom has she hitherto been capable of receiving a legal bond.

In obedience to the resolution of 24th September, 1841, I herewith present (Doc. F.) a particular account of the sales of the stock of the R. W. Grand Lodge during the past year and of the balance remaining on hand.

In concluding his report the undersigned cannot avoid felicitating the Grand Lodge upon the general prosperity which prevails throughout the Order. The further dissemination of Odd-Fellowship in the United States continues from year to year,—it will be a source of great pleasure to the Representatives to be apprized that but four out of the twenty-six States of this Union now remain without the jurisdiction of the Grand Lodge of the United States, to wit: Main, New Hampshire, Vermont and Michigan. Within the recollection and experience of the undersigned Odd-Fellowship was an institution of very humble pretensions, limited in its operations to Maryland, Pennsylvania and the District of Columbia; behold it now, covering nearly the whole country, destined under proper guidance and wholesome legislation to perpetuate itself from generation to generation, distributing countless blessings among its votaries.

Respectfully submitted,

JAS. L. RIDGELY, G. C. & R. Sec'ry.

Office C. & R. Sec'ry, I. O. O. F.
 Balt. Sept. 19, 1842.

EDITOR'S TABLE.

WE have been compelled to defer a mass of contributions for this number, in obedience to an order from the R. W. Grand Lodge of the United States, to make room for valuable official communications made at the recent session of that distinguished body. The contents of the number, although documentary, will be found far more interesting than any miscellaneous matter which we could have offered to the Order.—The Annual Message of the Grand Sire, the accompanying report of the Deputation to England and the action of the Grand Lodge of the United States on the subject, as embodied in the report of the respected committee to whom it was referred, will be perused with gratification by every Odd-Fellow in this jurisdiction. The sentiments of the committee, we venture the opinion, will be as universally approved and affirmed by the entire constituency of the Order, as they were zealously and unanimously ratified by the Grand Lodge itself; and at the hazard of exposing ourselves to the rebuke of the Board of Directors of the Manchester Unity, we have no hesitation in declaring it to be our settled belief, that these sentiments will find a hearty response in the bosoms of thousands of our trans-atlantic brethren.

The Report of the Grand Corresponding Secretary is also given, which will furnish much to gratify those who take an active interest in the growing importance of the Order. In our next we are directed by the same high authority to publish the entire Journal of the Grand Lodge of the

United States at its late session ; to do which we shall be compelled, as in the present instance, to enlarge the size of the number very considerably. It is no wish of ours to inflict this kind of reading upon our patrons, indeed we present it, against our views of propriety, in conformity to orders received, to which we are required implicitly to defer. Many, very many of our readers will be gratified to receive the journal in this way, and to those who, like ourselves, prefer the legitimate miscellany of the official magazine we beg to say, that they may expect a rich gathering in the December number.

The Odd-Fellows' Offering.—We have read this pretty little volume with much pleasure—as an original undertaking it merits, as well on account of the spirit of enterprize which it evidences, as of its own elevated literary character to be encouraged and cherished by every Odd-Fellow throughout the country. For our own part, we have handed our copy over to our “*better half*,” who has pridefully placed it along side of the *Annals* for 1842 upon the centre-table in the parlour, where it shall be, as in all respects it deserves to be, the companion of the best of them during our day.

It may be had of the Agents of the Publishers in the principal cities of the Union at the low price of \$1..25 per copy.

I. O. O. F.

THE COVENANT

AND OFFICIAL MAGAZINE

OF THE GRAND LODGE OF THE UNITED STATES.

VOL. I.

NOVEMBER, 1842.

No. 11.

PROCEEDINGS

Of the R. W. Grand Lodge of the United States, I. O. O. F., at its regular Annual Communication held at Odd-Fellows' Hall, North Gay street, City of Baltimore, on the 19th, 20th, 21st, 22d and 23d days of September, 1842.

The R. W. G. Lodge assembled this nineteenth day of September 1842, at Odd-Fellows' Hall, City of Baltimore, being the Regular Annual Communication of this body.

The roll being called the following officers were present:—

P. G. M. JOHN A. KENNEDY, of New York, M. W. G. Sire.

P. G. M. HORN R. KNEASS, of Pennsylvania, R. W. D. G. Sire.

P. G. M. ANDREW E. WARNER, of Maryland, R. W. G. Treasurer.

P. G. M. JAS. L. RIDGELY, of Maryland, R. W. G. C. & R. Secretary.

P. G. WILLIAM WARREN, of Maryland, R. W. G. Guardian.

P. G. JOHN E. CHAMBERLAIN, of Maryland, R. W. G. Messenger.

The Grand Sire announced the appointment of G. M. Albert Case of S. Carolina as R. W. G. Chaplain, *p. t.* and P. G. Sec. William Curtis of Pennsylvania as R. W. G. Marshall, *p. t.*

The G. Secretary presented the various certificates of election of the Representatives elect, from which it appearing that a constitutional quorum was present, the M. W. G. Sire directed the R. W. G. Chaplain to address the Throne of Grace in prayer, when the D. G. Sire proclaimed the opening of the Grand Lodge for the transaction of all business which might be constitutionally brought before it, according to ancient form.

Upon the call of the States the following Representatives answered, were examined by the D. G. Sire and admitted to their seats.

P. G. M. RICHARD MARLEY, Representative of Maryland.

P. G. ALBERT GUILD, Representative of Massachusetts.

P. G. M. WILSON SMALL, }
P. G. JAMES JORDAN, } New York.

P. G. M. JACOB HUBELIE, }
 P. G. M. JOHN W. STOKES, } Pennsylvania.
 P. D. G. S. W. W. MOORE, District of Columbia.
 P. G. M. SAMUEL LUCAS, Proxy, Louisiana.
 P. G. M. CHARLES THOMAS, Ohio.
 P. G. N. B. LEIDY, Proxy, Delaware.
 P. G. RICHARD BRANDT, New Jersey.
 P. G. WILLIAM A. TYLER, Proxy, Kentucky.
 P. G. M. WILLIAM S. STEWART, Missouri.
 P. G. M. CHRISTIAN BUCHER, Indiana.
 P. G. JACOB HULL, Jr. }
 P. G. WILLIAM M. ENGLISH, } Virginia.
 P. G. ROBINSON S. HINMAN, Connecticut.
 G. M. ALBERT CASE, South Carolina.
 P. G. S. T. WILDEY, Proxy, Mississippi.
 P. G. M. JAMES L. RIDGELY, Proxy, Alabama.
 P. G. M. ROBERT NEILSON, Rep. of G. Enc. of Maryland.
 P. G. M. CHARLES MCGOWAN, do. of New York.

The M. W. Grand Sire announced Representatives Neilson of Maryland, Brandt of New Jersey, and Guild of Massachusetts, as the Committee on Elections.

On motion the credentials of the Representatives elect were referred to the Committee on Elections.

Rep. Leidy of Delaware, presented a paper being in the nature of a remonstrance from the Grand Lodge of Delaware, against the right of Representatives elect from Grand Encampments to a seat in the Grand Lodge of the United States, which was read, and on motion referred to the Committee on Elections.

On motion of Rep. Hinman of Connecticut, the resolution to refer the remonstrance from the Grand Lodge of Delaware to the Committee on Elections was reconsidered, when the paper was ordered to lie on the table.

Rep. Neilson of Maryland, from the Committee on Elections submitted the following report.

To the R. W. G. Lodge of the United States, I. O. O. F.

The committee appointed to examine the Credentials of the Representatives from Grand Lodges and G. Encampments to the Grand Lodge of the United States, have attended to their duty, and beg leave to report the following brethren as duly entitled to their seats at the present communication.

P. G. M. RICHARD MARLEY, }
 D. D. G. M. GEORGE W. SHERWOOD, } Maryland.
 P. G. ALBERT GUILD, Massachusetts.
 P. G. M. WILSON SMALL, }
 P. G. JAMES JORDON, } New York.
 P. G. M. JACOB HUBELIE, }
 P. G. M. JOHN W. STOKES, } Pennsylvania.
 P. D. G. S. WILLIAM W. MOORE, District of Columbia.
 P. G. M. SAMUEL LUCAS, Louisiana.

G. M. CHARLES THOMAS, Ohio.
 P. G. N. B. LEIDY, Proxy, Delaware.
 P. G. RICHARD BRANDT, New Jersey.
 P. G. WILLIAM A. TYLER, Proxy, Kentucky.
 P. G. M. WILLIAM S. STEWART, Missouri.
 P. G. M. CHRISTIAN BUCHER, Indiana.
 P. G. JACOB HULL, Jr. }
 P. G. WILLIAM M. ENGLISH, } Virginia.
 P. G. ROBINSON S. HINMAN, Connecticut.
 G. M. ALBERT CASE, South Carolina.
 P. G. S. THOMAS WILDEY, Proxy, Mississippi.
 P. G. M. JAMES L. RIDGELY, Proxy, Alabama.
 P. G. P. ROBERT NEILSON, Grand Encampment, Maryland.
 P. G. P. CHARLES MCGOWAN, New York.

All of which is respectfully submitted,

ROBERT NEILSON,
 RICHARD BRANDT,
 ALBERT GUILD.

Rep. Moore of District of Columbia, moved that so much of the report of the Committee on Elections as related to the election of Representatives and Proxies from State Grand Lodges be accepted.

Rep. McGowan of New York, moved to amend by adding the words and "*Grand Encampments*," after the words "*Grand Lodges*."

P. G. Sire Glazier offered the following resolution as a substitute for the whole, which was rejected.

Resolved, That the Grand Lodge proceed to consider the right of the Representatives elect, to seats in this body in the order in which they are reported upon by the Committee on Elections.

The question being then taken upon the amendment offered by Rep. McGowan of New York, it was resolved in the affirmative.

The question recurring upon the resolution of the Rep. of District of Columbia as amended, it was determined in the affirmative.

On motion the Grand Lodge adjourned until 4 o'clock, P. M.

MONDAY AFTERNOON, *Sept. 19th, 1842.* }
 4 o'clock. }

The R. W. Grand Lodge assembled pursuant to adjournment. Present the same Officers and Representatives as of the morning session.

The journal of proceedings of the morning session were read and approved.

The Grand Secretary presented the credentials of Rep. Andrew C. Hewitt from the Grand Encampment of Pennsylvania, which were referred to the Committee on Elections.

Rep. Neilson from the Committee on Elections reported favorably upon the credentials of Rep. Hewitt of Pennsylvania, who appeared, qualified and took his seat.

The M. W. G. Sire announced the appointment of the following committees.

STATE OF THE ORDER.

Representatives—Moore, District of Columbia, Ridgely of Alabama, Hubelie of Pennsylvania.

ON PETITIONS.

Representatives—Small of New York, Leidy of Delaware, Thomas of Ohio.

ON RETURNS.

Representatives—Marley of Maryland, English of Virginia, Bucher of Indiana.

The M. W. Grand Sire presented the following, being his Annual Report, which was read and ordered to lie on the table.

[See page 483, October number.]

On motion of Rep. Case of South Carolina, it was

Resolved, That 250 extra copies of the Report of the Grand Sire be printed for the use of the Representatives.

The R. W. G. Cor. Secretary presented the following, being his Annual Report, which was read and ordered to lie on the table.

[See page 473, October number.]

On motion of Rep. Moore of District of Columbia, it was

Resolved, That 250 extra copies of the Report of the Grand Corresponding Secretary be printed for the use of the Representatives.

On motion of P. G. Sire Glazier, the Grand Lodge proceeded to consider the Annual Reports of the M. W. Grand Sire and R. W. Grand Corresponding Secretary, when on his further motion it was ordered, that they be referred to a select committee for the purpose of allotting the various subjects therein referred to, to appropriate committees.

The chair announced Rep. McGowan, Moore and Hinman as the committee.

Rep. Leidy of Delaware, moved that the Grand Lodge shall assemble daily at 9 o'clock, A. M. for the transaction of business and continue to sit until 2 o'clock, P. M., and that after the afternoon recess it shall reassemble at 7½ o'clock, P. M.

Various amendments were made to this resolution, when it was finally withdrawn by the mover.

Rep. Hubelie of Pennsylvania, revived substantially the motion withdrawn by Rep. Leidy of Delaware, upon which Rep. Stokes of Pennsylvania called for the previous question, which being demanded by a majority of the members present, the said previous question was put, that is—"shall the main question be now put?" and it was resolved in the affirmative—the question was then put,

Will the Grand Lodge adopt the motion as offered by Rep. Hubelie of Pennsylvania? and it was resolved in the affirmative.

On motion the Grand Lodge adjourned until to-morrow morning at 9 o'clock.

TUESDAY MORNING, Sept. 20, 1842. }
9 o'clock. }

The R. W. Grand Lodge convened pursuant to adjournment—present the same Officers and Representatives as of the session of yesterday—after prayer from R. W. G. Chaplain *p. t.* G. M. Albert Case, the Lodge was opened in ancient form.

Rep. Lucas of Louisiana appeared and took his seat.

The journal of the proceedings of the session of yesterday afternoon, were read and approved.

The Grand Secretary presented the credentials of Rep. Hopkins of Ohio, which were referred to the Committee on Elections.

Rep. Neilson from the Committee on Elections made a favorable report upon the credentials of Rep. Hopkins of Ohio, who appeared, qualified and took his seat.

On motion of P. G. S. Glazier, the Grand Lodge proceeded to the consideration of the following amendment to the Constitution proposed at September Session, 1841.

Proposed that the Constitution be so amended, as to strike out so much therefrom as authorizes a Representation from Grand Encampments upon the same terms as State Grand Lodges are now represented.

On motion of Rep. Hopkins, to refer the subject to a select committee of five, it was resolved in the negative.

Rep. Neilson of Maryland moved to lay the subject on the table, and that it be made the special order of the day for to-morrow morning at 10 o'clock, which was determined in the negative.

The question being upon the adoption of the proposed amendment to the Constitution, upon the call of Rep. Lucas of Louisiana, seconded by Rep. Marley of Maryland, the vote by States was demanded and appeared as follows.

Yeas—District of Columbia 1, Pennsylvania 3, Ohio 2, New Jersey 1, Virginia 2, Indiana 1, Alabama 1, Delaware 1, P. G. S. Glazier 1—13.

Nays—Maryland 3, Massachusetts 1, New York 3, Louisiana 1, Kentucky 1, Mississippi 1, Missouri 1, Connecticut 1, South Carolina 1—13.

So that two-thirds of the votes as required by the Constitution not appearing, the proposed amendment thereto was rejected.

Rep. McGowan from the committee to whom the subject was referred, made the following report, which was read, concurred in and the resolutions accompanying the same severally adopted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The special committee to whom was referred the reports of the M. W. G. Sire and R. W. G. Secretary, respectfully recommend the following proceedings for adoption, viz:

That so much of the report as relates to the opening of Grand Lodges, the meaning of the terms "qualified members," and "good standing, &c," the "uniformity of work in the different Lodges:" also the appointment and duties of D. D. G. Sires, formation of specific periods for terms, and the ex-

tension of the Order in foreign countries be referred to the committee on the State of the Order.

That so much of the reports as relates to petitions and dispensations granted, be referred to the Committee on Petitions.

That so much of the reports as relates to the receipts, expenditures and funds of the Grand Lodge, be referred to the Committee of Finance.

That so much as relates to the returns of Grand and Subordinate Lodges and Encampments be referred to the Committee on Returns, Reports, &c.

That so much as relates to the difficulty in Louisiana and home correspondence be referred to the Committee of Correspondence.

That so much as relates to the *mission to England* and our *foreign relations* be referred to a special committee of three.

That so much as relates to the *translation* of the *Work* of the Order be referred to a special committee of three.

That so much as relates to the "*Official Magazine*" be referred to a special committee of three.

That so much as relates to the property of the Grand Lodge and a lease of a room for the same, be referred to a special committee.

Respectfully submitted,

CHARLES MCGOWAN,	} Committee.
WM. W. MOORE,	
R. S. HINMAN,	

The chair announced the following as the special committees provided for in the resolutions above adopted.

ON ENGLISH MISSION.

Representatives—Hopkins of Ohio, Moore of District of Columbia, Lucas of Louisiana.

ON OFFICIAL MAGAZINE.

Representatives—McGowan of New York, Case of South Carolina, Stewart of Missouri.

ON PROPERTY OF GRAND LODGE.

Representatives—Moore of District of Columbia, Thomas of Ohio, Marley of Maryland.

The chair announced the following additional standing committees.

ON FINANCE.

Representatives—Hopkins of Ohio, Hinman of Connecticut, McGowan of New York.

ON CORRESPONDENCE.

Representatives—Tyler of Kentucky, English of Virginia, Stokes of Pennsylvania.

Rep. Leidy of Delaware, moved to reconsider the order adopted, fixing the hour of the meeting and the duration of the session of the Grand Lodge, which was resolved in the negative.

On motion the Grand Lodge adjourned until 7½ o'clock, P. M.

TUESDAY EVENING, *Sept. 20th*, 1842. }
7½ o'clock. }

The R. W. Grand Lodge assembled pursuant to adjournment—present the same Officers and Representatives as of the morning session.

The journal of the morning session was read and approved.

The chair announced that in conformity with the rules of Order, it would be necessary for the Grand Lodge to proceed on this evening to the election of Grand Officers, unless the rule was suspended by a vote of the lodge.

On motion of Rep. McGowan of New York, to suspend the rule requiring the election of Grand Officers to be held on the second day of the Annual Session, it was determined in the negative.

Rep. Tyler of Kentucky, called up for consideration the amendment to the constitution proposed at the last session in the words following, to wit:—"Amendment to Article II. of the Constitution, strike out "*third Monday of September*," in second line and insert "*first Monday of November*."

On motion of Rep. Stokes of Pennsylvania, the subject together with all deferred business from the last session, was referred to a select committee with instructions to report the same to the consideration of the Grand Lodge.

On motion of Rep. Leidy of Delaware, the Grand Lodge proceeded to the election of Grand Officers, when the following names were presented as candidates for the office of M. W. Grand Sire.

By Rep. Wildey of Mississippi, P. G. M. Howell Hopkins, of Pa.

By Rep. Hubelie of Pennsylvania, P. D. G. Sire Horn R. Kneass, of Pa.

By Rep. Neilson of Maryland, P. G. M. Wm. S. Stewart, of Mo.

By Rep. Hull of Virginia, P. G. M. Geo. M. Bain, of Va.

P. G. M. Howell Hopkins, for reasons assigned by him, asked to be excused being a candidate for the office of M. W. G. Sire, and the question being put by the Grand Sire—"Will the Grand Lodge excuse P. G. M. Howell Hopkins?" it was resolved in the negative.

The Chair appointed P. G. Sires Wildey and Glazier as tellers, who having received the ballots of the Representatives and P. G. Sires as they were respectively called and counted the same, reported that P. G. M. Howell Hopkins of Pennsylvania had received a majority of all the votes polled.

Whereupon the Grand Sire proclaimed that P. G. M. Howell Hopkins of Pennsylvania, was duly elected M. W. G. Sire of the R. W. G. Lodge of the United States for the ensuing term of two years.

On motion, the Grand Lodge proceeded to the election of R. W. D. G. Sire, when the following nominations were made.

By Rep. Small of New York, P. G. M. Wm. S. Stewart.

By Rep. Brandt of New Jersey, P. G. Branin.

By Rep. English of Virginia, P. G. M. Geo. M. Bain.

The tellers having received the ballots of the Representatives and P. G. Sires as they were respectively called, and counted the same, reported that no candidate had received a majority of all the votes polled.

The Grand Lodge proceeded anew to the election of R. W. D. Grand Sire, when the tellers having received the votes of the Representatives and P. G. Sires, and counted the same, reported that P. G. M. George M. Bain of Virginia, had received a majority of all the votes polled.

Whereupon the M. W. G. Sire proclaimed P. G. M. Geo. M. Bain of Virginia, the duly chosen R. W. D. G. Sire of the R. W. G. Lodge of the United States for the ensuing term of two years.

On motion, the Grand Lodge proceeded to the election of R. W. G. Rec. Secretary, when P. G. M. James L. Ridgely of Maryland, being placed in nomination by Rep. Thomas of Ohio, was unanimously chosen.

Whereupon the M. W. Grand Sire proclaimed that P. G. M. James L. Ridgely of Maryland, was duly elected R. W. G. Rec. Secretary of the R. W. G. Lodge of the United States, for the ensuing term of two years.

On motion, the Grand Lodge proceeded to the election of R. W. Grand Treasurer, P. G. M. Andrew E. Warner being placed in nomination by Rep. Marley of Maryland, was unanimously elected.

Whereupon the M. W. G. Sire proclaimed that P. G. M. Andrew E. Warner was the duly chosen Grand Treasurer of the R. W. G. Lodge of the United States, for the ensuing term of two years.

On motion of Rep. Hinman of Connecticut, the Grand Lodge proceeded to the election of the first class of the Board of Supervision of the Covenant in lieu of the present board, whose term of office expires at this session.

The following nominations were made.

By Rep. Hubelie, P. G. M. H. R. Kneass of Pennsylvania.

By Rep. Case, P. G. M. J. H. Honour of South Carolina.

By Rep. Neilson, P. G. R. S. Hinman of Connecticut.

By Rep. Moore, P. G. N. B. Leidy of Pennsylvania.

By Rep. Tyler, P. G. M. Charles McGowan of New York.

By Rep. Jordan, P. G. A. Guild of Massachusetts.

By Rep. Stokes, P. G. M. Hopkins of Pennsylvania.

By Rep. Marley, P. G. Nesbit of Virginia.

By Rep. Hubelie, P. G. John Dixon of Pennsylvania.

The tellers having received the ballots of the Representatives and P. G. Sires as they were called, and counted the same, reported that P. G. M. Horn R. Kneass of Pennsylvania, P. G. Robinson S. Hinman of Connecticut, P. G. M. John H. Honour of South Carolina, P. G. M. Charles McGowan of New York, and P. G. M. W. W. Moore of the District of Columbia had received a majority of all the votes polled. Whereupon the M. W. Grand Sire proclaimed that they were the duly chosen Board of the first class of Supervision of the "Covenant" for the ensuing term of two years.

On motion of Rep. Hinman of South Carolina, it was resolved that the Grand Lodge will proceed to the election of Editor of the "Covenant and Official Magazine," at 12 o'clock to-morrow.

Rep. Moore of the District of Columbia, from the committee on the State of the Order, reported the following resolution in relation to so much of the Grand Sire's Report as requests this Grand Lodge to determine the proper construction to be put upon the 2d article of the By-Laws, respecting the qualifications of brethren applying for Charters to open Encampments in States or Territories where there are no Grand Encampments, viz:

Resolved, That said By-Law requires the applicants in such cases, to be members of the R. P. degree.

On page 92, on motion of Rep. Cook of New York, amendment to 14th article of constitution.

On page 95, on motion of Rep. Kennedy of Delaware, that a committee be appointed to prepare appropriate degrees for the Grand Encampment and P. C. Patriarch and P. H. P.

On page 101, on motion of Rep. Cook of New York, requiring lodges to work in scarlet degree.

On page 125, on motion of Rep. Taylor of Ohio, amendment to 2d article of constitution.

On page 135, on motion of Rep. Wildey of Mississippi, amendment to 15th article of constitution.

On page 129, the report of committee on the State of the Order, laid on the table.

On page 86 and 94, the Grand Sire and G. Secretary have called your attention to their reports, and have been referred to appropriate committees.

Respectfully submitted,

J. W. STOKES,
WM. A. TYLER, } Committee.
WM. W. MOORE, }

The Grand Lodge proceeded to take up the said report in the order in which the several subjects were presented.

The first subject was considered, and ordered to lie on the table.

The second subject was considered, and on motion of Rep. Leidy of Delaware, to adopt the same, it was rejected.

The votes by States being required, appeared as follows.

Yeas—Ohio 2, Virginia 2, Alabama 1—5.

Nays—Maryland 3, Massachusetts 1, New York 3, Pennsylvania 3, District of Columbia 1, Delaware 1, Kentucky 1, Missouri 1, Connecticut 1, South Carolina 1, P. G. S. Glazier—17.

The next subject was considered, and on motion of Rep. Stokes to reject the proposed amendment to the constitution,

The chair decided that the motion was out of order, as in his opinion the affirmative question of adopting the amendment was presented by the journal.

Rep. Ridgely of Alabama, then moved to reject the motion (or question of adopting the amendment said to be presented by the journal,) when the chair pronounced that motion also out of order, and decided that a motion to reject a motion could not be entertained.

On motion of Rep. Ridgely of Alabama, the whole subject was ordered to lie on the table.

The next subject was considered, when the committee to whom it had been referred, submitted the following report, which was read.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee to whom was referred the duty of reporting to the G. Lodge of the United States a suitable degree for the Work of Grand Encampments: also appropriate honorary degrees for the past offices of P. C. Patriarchs and P. H. Priests,

Respectfully report that the duty intrusted to them has been performed,

and they herewith present forms for each degree in sealed packets. And would suggest the propriety of referring them, respectively, to the whole number of members of the Grand Lodge who would be entitled to receive them when adopted.

Respectfully submitted,

JOHN A. KENNEDY,
SYLVESTER VNSICKELL,
RICHARD MARLEY.

Rep. Hull of Virginia, moved that the report be adopted.

Rep. Hopkins of Ohio, offered the following substitute.

Resolved, That it is inexpedient to adopt any degrees that were not heretofore known to the Order.

On motion of Rep. Ridgely, the whole subject was referred to a committee of the whole.

The next subject was considered and unanimously rejected.

The yeas and nays being called upon its passage appeared as follows:

Yeas—

Nays—Marley, Guild, Jordan, Small, Stokes, Hubelie, Moore, Leidy, Lucas, Thomas, Hopkins, Brandt, Tyler, Hull, English, Bucher, Stewart, Hinman, Case, Ridgely, Glazier, Neilson, McGowan, Hewitt, Wildey.

The next subject was considered and rejected.

The next subject was considered and rejected.

The yeas and nays were called, and appeared as follows:—

Yeas—Small, Jordan, McGowan—3.

Nays—Marley, Guild, Stokes, Hubelie, Moore, Leidy, Lucas, Thomas, Hopkins, Brandt, Tyler, Hull, English, Bucher, Stewart, Hinman, Case, Ridgely, Glazier, Neilson, Hewitt—21.

The next subject was considered, and on motion of Rep. Neilson indefinitely postponed.

Rep. Ridgely of Alabama, moved the following order, which was read and referred to the committee on the State of the Order.

Ordered, That the committee on the State of the Order, inquire into the practicability of abolishing the proxy system of Representation in the Grand Lodge of the United States, and to that end consider what means of revenue if any can be devised, by which the expense of the Representatives of the several States may be paid out of the Treasury of the Grand Lodge of the United States.

Ordered, That the same committee report upon the expediency of so amending the constitution as to limit the right of suffrage in the G. Lodge to Representatives of State Grand Lodges and Encampments.

Rep. Hinman of Connecticut, proposed the following amendment to the constitution—seconded by Rep. Guild of Massachusetts.

To erase the words—"or *Proxies*" in the 4th line of the 2d article, and the word "*Proxy*" or "*Proxies*," wherever it occurs in the constitution.

On motion of Rep. Brandt of New Jersey, it was ordered that 500 copies of the report of the Deputies to the Manchester Unity be printed for the use of the Representatives.

The hour having arrived fixed for the election of the Editor to the "Covenant and Official Magazine," it was on motion of Rep. McGowan further postponed until the afternoon session.

Rep. Tyler of Kentucky, seconded by Rep. Stewart of Missouri, proposed the following amendment to the constitution.

That article 12th of the constitution, be so amended as to strike out third Monday of September, in second line, and insert third Monday in August.

The Grand Secretary presented the credentials of Rep. Earnest of Illinois, which were referred to the Committee on Elections.

On motion of Rep. English of Virginia, the Grand Lodge resolved itself into a committee of the whole on the report of the select committee on Encampment work and degrees.

P. G. M. Hopkins of Ohio was called to the chair, when the committee proceeded to the consideration of the subject referred to them, and after some time spent thereon, the committee rose and having by their chairman reported progress, asked and obtained leave to sit again.

On motion, the Grand Lodge adjourned until 3½ o'clock, P. M.

WEDNESDAY AFTERNOON, 3½ o'clock. }
 Sept. 21, 1842. }

The R. W. Grand Lodge convened pursuant to adjournment—present all the Grand Officers and the same Representatives as of the morning session.

The journal of the morning session, was read and approved.

The Grand Secretary presented the report of the Agent of the Official Magazine, which was read and referred to the committee on that subject.

Rep. Neilson from the committee on Credentials, reported unfavorably on the certificate of Rep. Earnest from Illinois, when after some explanation from the Grand Secretary, the report on motion of Rep. McGowan of New York was recommitted to the committee.

On motion of Rep. Leidy of Delaware, the Grand Lodge proceeded to the order of the day, being the election of Editor and Agent of the "Official Magazine."

P. G. M. Ridgely of Maryland, was placed in nomination for the office of Editor, and P. G. Sire Wildey and P. G. Sec. Curtis for the office of Agent.

The chair appointed Rep. Leidy and Hinman tellers, who having received the ballots of the Representatives as they were called, and counted the same, announced that P. G. M. Ridgely had received all the votes polled for the office of Editor of the Official Magazine, and P. G. Sec. Curtis of Pennsylvania, had received a majority of the votes polled for the office of Agent of the Official Magazine—whereupon the Grand Sire declared them elected for the respective offices designated.

Rep. Neilson from the committee on Elections, to whom had been re-committed their report on the certificate of Rep. Earnest of Illinois, re-

ported favorably thereon, when the Representative appeared, qualified and took his seat.

On motion of Rep. English of Virginia, the Grand Lodge resolved itself into a committee of the whole upon the report of the committee on the past degrees of Encampments—after a lapse of some time, the Grand Sire resumed the chair, when P. G. M. Hopkins from the committee of the whole reported that the committee had been engaged in the consideration of the report of the committee on the P. D. of Encampments, and had recommended the adoption of the following resolution.

Resolved, That the Work for Grand Encampments reported by the committee be adopted, and that it is inexpedient to adopt the degrees reported by the said committee.

On motion of Rep. of Alabama, the report and resolution was ordered to lie on the table.

Document A. accompanying the Annual Report of the Grand Sire, being the report of the Deputation to England, was read and referred to the committee on that subject.

On motion, the Grand Lodge adjourned until to-morrow morning at 9 o'clock.

THURSDAY MORNING, Sept. 22, 1842. }
9 o'clock. }

The R. W. Grand Lodge met pursuant to adjournment—present all the Grand Officers and the same Representatives as of the session of yesterday—after prayer from the R. W. G. Chaplain, *p. t.*, the Grand Lodge was opened in ancient form.

The journal of the proceedings of yesterday was read and approved.

The Grand Secretary presented a communication from the Grand Encampment of New York, which was read and referred to the committee on Finance.

The Grand Secretary presented a communication from the Grand Master of Louisiana, which was read and referred to the committee on the State of the Order.

The Grand Secretary presented a statement of the accounts of the late Grand Secretary, which was read and referred to the committee on Finance.

On motion of Rep. Thomas of Ohio, the Grand Lodge proceeded to the consideration of the report of the committee of the whole on the proposed P. Degrees of Encampments.

When Rep. Hopkins of Ohio, moved to amend the resolution accompanying the report of the committee of the whole by striking therefrom so much thereof as proposes to adopt the Grand Encampment degree. The yeas and nays being required by Rep. Stokes of Pennsylvania, appeared as follows:—

Yeas—Jordan, Stokes, Hubelie, Leidy, Hopkins, Bucher, Hinman, Case, Glazier, Hewitt—10.

Nays—Marley, Guild, Small, Lucas, Thomas, Brandt, Tyler, Hull, Wildey, Stewart, Earnest, Ridgely, Neilson, McGowan—14.

So the motion was rejected.

Rep. Hinman of Connecticut, moved that so much of the resolution of the committee of the whole as proposed to adopt document No. 1, or the work and degree for G. Encampments be accepted. The vote by States being called, appeared as follows :—

Yeas—Maryland 3, New York 3, Pennsylvania 1, Massachusetts 1, Louisiana 1, New Jersey 1, Kentucky 1, Mississippi 1, Missouri 1, Illinois 1, Connecticut 1, South Carolina 1, Alabama 1, Virginia 2—19.

Nays—Pennsylvania 2, Delaware 1, Indiana 1, P. G. S. Glazier 1—5.

So the motion was adopted.

On motion of Rep. Ridgely of Alabama, to concur in the second resolution reported by the committee of the whole,

Rep. Neilson of Maryland, moved to postpone the subject to the next session, which was determined in the negative.

The question recurring on the motion of Rep. of Alabama, the vote by States being called, appeared as follows :—

Yeas—Pennsylvania 3, District of Columbia 1, Delaware 1, Ohio 2, New Jersey 1, Indiana 1, Connecticut 1, South Carolina 1, Alabama 1, Glazier 1—13.

Nays—Maryland 3, Massachusetts 1, New York 3, Louisiana 1, Kentucky 1, Virginia 2, Mississippi 1, Missouri 1, Illinois 1, G. Enc. of Maryland 1, New York 1—14.

So the motion was rejected.

On motion of Representative Neilson of Maryland, that documents Nos. 2 and 3, being side degrees for Encampments, be adopted, Rep. Moore moved that they be referred to a committee with instructions to report a resolution, providing that they should not be required as qualifications of a Representative in the Grand Lodge of the U. States.

Rep. Neilson called the previous question, which being demanded by a majority of the Grand Lodge, the main question was put, and the vote by States being required, appeared as follows :—

Yeas—Maryland 3, Massachusetts 1, New York 3, Louisiana 1, Kentucky 1, Virginia 2, Mississippi 1, Missouri 1, Illinois 1—14.

Nays—Pennsylvania 3, District of Columbia 1, Delaware 1, Ohio 2, New Jersey 1, Indiana 1, Connecticut 1, South Carolina 1, Alabama 1, Glazier 1—13.

So the motion of Rep. Neilson was adopted.

The Grand Sire presented the appeal of R. L. Fort from Alabama, which was read and referred to Representatives Hinman of Connecticut, Case of South Carolina and Hull of Virginia.

On motion of Rep. Jordan of New York, the following resolution was adopted.

Resolved, That every member of the Grand Lodge of the U. States shall be entitled to have the Grand Encampment degree, and all side degrees conferred upon them by the presiding officer of the said Grand Lodge.

Rep. Stokes of Pennsylvania offered the following resolutions and called the previous question thereon, which being sustained, the main question was put.

Resolved, That the Grand Lodge of the United States regard the G. Lodges of the different States as the legislative heads of the Order in their respective States, and that all laws and regulations of Grand and Subordinate Encampments, made contrary to the regulations of the G. Lodge of the States and United States, are null and void.

Resolved, That the Grand Lodges and Grand Encampments of the States be directed to prohibit all infringements of, or innovations upon the Order, and they are hereby directed not to recognize any work not emanating from this acknowledged head of the Order.

A division of the question was asked, the yeas and nays being required on 1st resolution appeared as follows:—

Yeas—Stokes, Hubelie, Moore, Leidy, Thomas, Hopkins, Bucher, Case, Ridgely, Glazier, Hewitt—11.

Nays—Marley, Guild, Small, Jordan, Brandt, Tyler, Hull, English, Wildey, Stewart, Earnest, Hinman, Neilson, McGowan—14.

So the first resolution was rejected.

The question being taken upon the second resolution, it was resolved in the affirmative by yeas and nays as follows:—

Yeas—Marley, Guild, Small, Jordan, Stokes, Hubelie, Moore, Leidy, Thomas, Hopkins, Brandt, Tyler, Hull, English, Bucher, Wildey, Stewart, Earnest, Hinman, Case, Ridgely, Neilson, McGowan, Hewitt, Glazier—25.

Rep. Moore from the Committee on the Work of the Order, submitted the following report and accompanying resolutions, which were read and adopted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The Committee on the Work of the Order, coinciding in the suggestion contained in the report of the Worthy Grand Sire, (page 15,) respecting the fixing of regular periods for making up returns from State Grand Lodges and Encampments, and all Subordinate Lodges and Encampments working under this jurisdiction, respectfully recommend the same to the favorable consideration of this Grand Lodge and with a view to carry it into effect submit for adoption the following resolutions:

Resolved, That the various Lodges and Encampments working under this immediate jurisdiction be, and they are hereby directed so to make up their respective reports and returns as to embrace the following periods of time, viz: annual reports from July 1st to June 30th inclusive; semi-annual reports (if any) from July 1st to December 30th, inclusive; and quarterly reports to be made up for the corresponding periods, commencing respectively on the first days of July, October, January, and April, of each year.

Resolved, That in order to enable Subordinate Lodges to fulfil the requirements of the foregoing resolution, they be, and are hereby authorized, in all cases where the longest part of their terms (seven weeks or more) under present regulations shall have expired, to make one

short term, so as to end the quarter at one of the above specified dates, and the officers for said short term shall be deemed to have served during the regular constitutional period, and be entitled to all the rights and privileges accruing therefrom; and where less than seven weeks of a quarter shall have expired, they are hereby directed to extend the term, so as to require the officers for the time being to serve for such additional number of nights as will enable the lodge to make up its returns in compliance with the spirit and intent of the foregoing regulation.

Resolved, That the terms of Encampments be either diminished or extended, in accordance with the principles herein laid down for Subordinate Lodges, so as to enable those bodies also to prepare their returns agreeably to the above instructions.

Rep. Moore from the same committee made the following report with the accompanying resolutions, which were read and adopted seriatim.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on the State of the Order having had under consideration, in pursuance of instructions, the propriety of so amending the constitution of the Grand Lodge of the United States, as to provide for the personal attendance of the Representatives of State Grand Lodges at the annual sessions of this body, and the abolition of Proxy Representatives ask leave to report,

That, being deeply impressed with the importance of the subject, the committee regret their present inability to propose an outline of some general and definite plan that would be likely successfully to effect so desirable a reformation in conducting the affairs of this Grand Lodge as is suggested in the instructions herein referred to. They cannot question the right of this Grand Lodge to abolish the proxy system altogether, whenever it shall deem it for the interest of the Order to do so. Whether that time has yet arrived, the committee will not undertake to determine; but in view of the financial condition of a few of the Grand Lodges, located in States distant from the seat of government of the Order, justice would seem to require that we should not without full deliberation enter upon any legislation that might possibly prove disadvantageous to them, in denying them the privilege of being heard through proxies when it is evident their resources are not sufficient to enable them to incur the expenses consequent upon the personal attendance of a Representative.

And as regards the other branch of the subject, immediately connected with the above, viz: the practicability of so augmenting the revenue of this Grand Lodge as to enable it to defray the expenses of Representatives from State Grand Lodges—it is equally imperative that we should act with proper circumspection. It is clear, in the opinion of the committee, that the present condition of our resources will not authorize this body to assume such a heavy pecuniary responsibility.—The first step, therefore, towards the accomplishment of such a purpose, must necessarily be to lay an additional tax upon the larger and more prosperous States in aid of securing a full and fair representation of the weaker States. However desirable such a measure may be, it should only be adopted with the free assent of those States which, on

account of their greater ability, would be required to bear the additional burden of taxation; and hence they should be consulted as to their disposition to meet a demand of this nature, to be regulated in accordance with their accruing revenues, in order to effect the total and unconditional abolishment of the proxy system.

In accordance with the views thus briefly indicated, the committee report a resolution for your consideration, which will serve as an initiating step towards obtaining the views of the respective State Grand Lodges on this important question; and in conclusion they do not hesitate to express their decided conviction that it is expedient so to amend the Constitution of the Grand Lodge of the United States, as to confine the right of suffrage in this Grand Lodge to the Representatives from State Grand Lodges and Grand Encampments, but their limited time does not permit them now to offer a distinct proposition on the subject.

Resolved, That Grand Recording Secretary be, and he is hereby instructed, to take such measures as he may deem necessary to ascertain the views of State Grand Lodges as to the propriety of abolishing the proxy system, and also their disposition to contribute in aid of the funds of this Grand Lodge for the purpose of securing a bona fide representation from all the States.

Rep. Small from the Committee on Petitions, made the following report which was read and accepted, and the resolutions accompanying the same adopted seriatim.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on Petitions respectfully report, that they have considered the applications for the establishment of Subordinate Lodges and Encampments on which dispensations have been issued by the M. W. Grand Sire in the recess. Also the application of Florida Lodge, No. 1, for a change of locality from Black Creek, to the town of Jackson, E. Florida, and the dispensation of the Grand Sire authorising the removal of said Lodge, and would recommend the adoption of the following resolutions.

WILSON SMALL,
N. B. LEIDY,
CHARLES THOMAS.

Resolved, That the dispensations issued by the Grand Sire during the recess to the following Lodges, Oglethorpe Lodge, No. 1, Savannah, Georgia; Cape Fear Lodge, No. 2, at Wilmington, and Washington Lodge, No. 3, at Murfreesboro', N. C., be confirmed, and that charters be granted to said Lodges.

Resolved, That the dispensations issued by the Grand Sire during the recess to the following Encampments, Palmetto Encampment No. 1, at Charleston, S. C.; Lebanon Encampment No. 2, at Springfield, Illinois; Mount Ararat Encampment No. 3, at Newark, N. J.; Damascus Encampment No. 9, Isle of Wight county, and Salem Encampment No. 10, at the town of Hampton, Virginia, be confirmed, and that charters be granted to said Encampments.

Resolved, That the dispensation issued by the Grand Sire during the recess, for the removal of Florida Lodge No. 1, from Black Creek to the town of Jackson, East Florida, be and the same is hereby confirmed.

Rep. Small from the same committee offered the following report, which was read, accepted and the resolutions adopted seriatim.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on Petitions would respectfully report in part, that they have examined the several applications referred to them, and would report in favor of the application for a Grand Charter to open a Grand Lodge for the State of North Carolina, also a Grand Charter to open a Grand Encampment in the State of Virginia, and recommend the adoption of the resolutions attached to this report authorising the same.—The committee have also considered the applications of Richard Mansley and four others for a charter to open a Lodge at Burlington, Territory of Iowa, it appears that two only of the applicants have their cards in their hands, and there is no evidence laid before your committee that the remaining three are in good standing as required by Art. 1st, By-Laws of this Grand Lodge. The committee would therefore submit a provisional resolution for adoption.

The application of Anthony Bonville, P. G. of Tennessee Lodge No. 1, George R. Forsyth, P. G. of Nashville Lodge No. 2, and five others, members of the Order in the State of Tennessee for a charter to open an Encampment in that State, the committee have duly considered together with the protest of G. M. Harris and P. G. M. Kezer of Tennessee—the above named brothers protest on the ground, that the applicants have not received the sanction of the Grand Lodge or the members of the Order generally, in said State. Article 2d of the By-Laws of this Grand Lodge only requires “seven qualified members of the Order in good standing praying for a warrant, &c., this Lodge may grant the same” without any reference to the sanction of any Grand or Subordinate Lodge, yet your committee are compelled to report adverse to the prayer of the petitioners from the fact of their not being qualified members of the R. P. Degree, and would therefore submit for adoption a resolution in accordance therewith.

Respectfully submitted,

WILSON SMALL,
CHARLES THOMAS,
N. B. LEIDY.

Resolved, That a Grand Charter be granted to Weldon Lodge No. 1, Cape Fear Lodge No. 2, and Washington Lodge No. 3, of North Carolina, for opening a Grand Lodge under the style and title of Grand Lodge of North Carolina, to be located at Wilmington.

Resolved, That a Grand Charter be granted to Neilson Encampment No. 2, Wildey Encampment No. 3, Jerusalem No. 4, Glazier Encampment No. 7, Damascus No. 9, Salem Encampment No. 10, for opening a Grand Encampment of Patriarchs under the style and title of Grand Encampment of Virginia, to be located where a majority of the Encampments of the State may determine.

Resolved, That a Charter be granted to Richard Mansley, T. G. Schwatka, James Lawrence, Oliver Cook and W. H. Morrow, on their giving satisfactory evidence to the Grand Sire that they are at this time members in good standing, to wit: with cards in their hands or regular contributing members of a Subordinate Lodge.

Resolved, That the prayer of George R. Forsyth, Anthony Bonville, James M. Scantland, Peter Billiod, Charles A. Turley, James A. Bostwick and Clinton E. Temple, for a charter to open an Encampment at Nashville, Tennessee, be not granted the applicants for the same, not being duly qualified as required by Art. 2d of the By-Laws of this Grand Lodge.

Rep. Tyler from the committee on Correspondence, made the following report and accompanying resolutions—upon motion to adopt the first resolution it was resolved in the negative, upon motion the second resolution was unanimously adopted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee of Correspondence, to whom was referred the communications from the Order in Louisiana, beg leave to report. That they have attentively examined the whole matter and regret to find that an accidental collision of private communication between the Order of Odd-Fellows and the Masonic fraternity in that State has had the effect of creating much jealousy and prejudice, and has rendered essential injury and great injustice to our beloved Order in that vicinity.

Your committee cannot report any definite course of action to meet or obviate the difficulty, but would recommend through this Grand Lodge that our brethren in that State refuse to notice or give heed to any thing that may be said or done against them by the Masonic Order. That to remain silent is the only true course to lull the existing hostile spirit which now prevails, inasmuch as explanation or argument in matters of this kind only tend to keep alive the spirit of animosity and jealousy.

With the most ardent desire for the prosperity of our Order in Louisiana, your committee regret that they cannot recommend some course that would at once elevate the Order in that State from its depressed condition. But in all earnestness they would urge upon our brethren to press forward quietly and zealously, fully believing that the time will come when the Order in Louisiana will overturn its difficulties and become established under more favorable auspices upon the high basis it so eminently merits.

Your committee in view of the difficulty which originated in Louisiana by the way of public documents, beg leave to offer the following resolutions.

Respectfully submitted,

WILLIAM A. TYLER,
J. W. STOKES.

Resolved, That the names or titles of the Order shall in no way appear in connection with superscriptions to public or private communications.

Resolved, That the Order in Louisiana be requested to rescind all retaliatory action they may have had in relation to the Masonic Order.

Rep. Leidy offered the following resolution, which was unanimously concurred in.

Resolved, That the Grand Lodge of the United States recognise the Grand Lodges of the different States as the Grand legislative heads of the Order in their respective States.

Rep. Jordan of New York, offered the following resolution.

Resolved, That all State Grand Lodges may in their discretion confer the past official degree of Vice Grand on all Noble Grands of new lodges under their jurisdiction.

Rep. Case of South Carolina, offered the following as a substitute, which was resolved in the affirmative.

Resolved, That the several Grand Lodges under the jurisdiction of this R. W. Grand Lodge, be and are hereby empowered to confer the honorary degrees of Past Vice Grand, and Past Secretary, on all brethren who have served as N. G. of a lodge during the first and second quarter after its organization, although they have not filled the said offices of Vice Grand or Secretary.

The question being required by yeas and nays appeared as follows:

Yeas—Stokes, Hubelie, Moore, Leidy, Thomas, Hopkins, Brandt, Tyler, Bucher, Hinman, Case, Ridgely, Hewitt, Glazier—14.

Nays—Marley, Guild, Small, Jordan, Hull, Wildey, Earnest, Neilson, McGowan—9.

The following amendment to the Constitution was offered by the Rep. of Maryland, and seconded by the Rep. of Alabama.

Amendment to the 8th Article of the Constitution.

Resolved, That the eighth article of the Constitution be stricken out of the same.

On motion the Grand Lodge adjourned.

THURSDAY AFTERNOON, Sept. 22, 1842. }
3½ o'clock. }

The R. W. Grand Lodge convened pursuant to adjournment—present all the Grand Officers and the same Representatives as of the morning session.

The journal of the morning session was read and approved.

Rep. Moore from the committee on the property of the Grand Lodge submitted the following report and resolution, which was read and concurred in.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on the Property of this Grand Lodge, to whom has been referred the copy of an act of incorporation for the Grand Lodge of the United States, recommend the adoption of the following resolution.

Resolved, That said act of incorporation be and hereby is accepted by this Grand Lodge.

Rep. Moore from the Committee on the State of the Order, submitted the following report and resolution, which was read and adopted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on the State of the Order, recommend the adoption

of the following resolution, as the most effectual method of replying to inquiries on the subject-matter thereof.

Resolved, That the term "good standing," as known to this Order, signifies—first, contributing members of Subordinate Lodges who are under no charge regularly preferred against them according to the provisions of the Constitutions of their respective Lodges; and, secondly, all regularly initiated brethren having in their hands duly authenticated cards from Subordinate Lodges, legally authorized by the Grand Lodge of the United States, or any State or District Grand Lodge working under its jurisdiction.

Rep. Small from the Committee on Petitions, submitted the following report and resolutions, which were read and adopted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on Petitions respectfully report, that they have had under consideration the application of Isaac C. Nostrand and seven others of the Patriarchal Order in good standing in Trenton Encampment No. 2, praying for a charter for an Encampment to be located at the city of Trenton, New Jersey, to be hailed and entitled Olive Branch Encampment, No. —, and submit the following resolutions for adoption.

WILSON SMALL,
CHARLES THOMAS,
N. B. LEIDY.

Resolved, That the prayer of the petitioners be granted.

Resolved, That the blank be filled with No. 4.

Rep. Hewitt of Pennsylvania, submitted the following resolution, which was concurred in.

Resolved, That a Blank Diploma, to be signed by the R. W. Grand Officers, be awarded to each Grand Representative and Grand Officer of this Grand Lodge, who has not already received such certificate, the same to be filled according to the form prescribed on page 24 of the printed journal of 1840, at the expense of the holder thereof.

Rep. Jordan of New York, offered the following resolution.

Resolved, That this Grand Lodge appoint a committee of three to inquire into the expediency of adopting a suitable regalia to be worn at funerals, which shall be called and styled a funeral regalia, and which shall be recognized by all State and Subordinate Lodges under the jurisdiction of this R. W. Grand Lodge.

On motion of Rep. Leidy of Delaware, to refer the same to the committee on the State of the Order, it was resolved in the negative.

Rep. Moore of District of Columbia, called the previous question, which being sustained by a majority of the Grand Lodge, the main question was put, and the resolution as offered by Rep. Jordan of New York was rejected.

Rep. Small of New York, submitted the following amendment to the By-Laws, which on motion was rejected.

Resolved, That all after the word *open*, 7th line Art. 17, By-Laws of this Grand Lodge be and is hereby repealed.

Rep. Moore from the committee on Property and Archives of the Grand Lodge, submitted the following report, which was read and adopted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on the Property of this Grand Lodge respectfully report, that the Worthy Grand Sire has placed in their possession the Charter and Working Books of Industry Encampment No. 1, formerly of the State of New Jersey, now defunct; and also a copy of an Encampment Book received from Bro. Andrews, of Massachusetts, which said books and charter have been deposited amongst the properties of the Order.

Rep. Moore from the same committee, submitted the following report and accompanying resolution, which was read and adopted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on the Work of the Order, respectfully recommend the adoption of the following resolution :

Resolved, That the Grand Secretary of this Lodge be, and hereby is instructed to issue to such brethren as were in good standing as members of Industry Encampment No. 1, of New Jersey, at the time of the surrender of its charter, such evidence of regular connexion with the Order as will enable them to join other Encampments.

Rep. Case of S. Carolina, formally presented on behalf of the Grand Lodge of South Carolina, a copy of its Constitution and By-Laws elegantly bound to the Grand Lodge of the United States, which on his motion were ordered to be deposited in the office of the G. Secretary.

Rep. Stokes of Pennsylvania, offered a paper proposing changes in the Work of the Order, which was read, and on his motion to refer the same to the committee on the State of the Order, the Grand Lodge refused to assent thereto.

On motion of Rep. Case of South Carolina, the paper was ordered to lie on the table.

Rep. Neilson of Maryland, offered the following resolution which was read and concurred in.

Resolved, That during the recess of the sessions of this Grand Lodge, it shall be made the duty of the M. W. Grand Sire to receive a petition from seven scarlet degree brothers for the purpose of establishing an Encampment, where there is no regularly constituted Grand or Subordinate Encampment, and that he be authorized upon said reception to take such measures as shall result in the conferring of the three Encampment degrees upon said petitioners, so that a Dispensation or Warrant may be granted in compliance with the requisitions of this G. Lodge.

Rep. Hopkins from the Committee on the English Mission, submitted the following report with the accompanying resolutions.

[See page 471, October number.]

On motion, the Grand Lodge adjourned until to-morrow morning at 9 o'clock.

FRIDAY MORNING, *Sept. 23, 1842.* }
9 o'clock. }

The Grand Lodge met pursuant to adjournment. Present all the Grand Officers and the same Representatives as of the session of yesterday. After prayer from the R. W. Grand Chaplain, I. D. Williamson, the Grand Lodge was opened in ancient form.

The journal of the session of yesterday was read and approved.

The Grand Secretary presented the credentials of Rep. Robert D. McDonald, of Delaware, which were referred to the committee on Elections.

On motion of Rep. Small of New York, it was ordered that 500 copies of the Report of the committee on the Foreign Mission be printed for the use of the Representatives.

Rep. Neilson from the committee on Elections, submitted the following report and resolution.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on Credentials, to whom has been referred the certificate of P. G. M. Robert B. McDonnell, as the Grand Representative of the Grand Lodge of the State of Delaware, have taken the same into consideration and beg leave to report, that your committee have already passed upon a Representation from Delaware during the present session, but inasmuch as said State has been represented by Proxy, and the present applicant is the regularly constituted organ of the Grand Lodge of Delaware, they therefore offer the following resolution.

All which is respectfully submitted,

ROBERT NEILSON,
RICHARD BRANDT,
ALBERT GUILD.

Resolved, That the Proxy heretofore granted to brother N. B. Leidy of Pennsylvania, be and the same is hereby declared null and void from this date, and that P. G. M. Robert B. McDonnell is acknowledged as the regular Representative of the Grand Lodge of the State of Delaware in the Grand Lodge of the United States, for and during the full end and term of his appointment.

On motion of Rep. Stokes of Pennsylvania, the report was accepted.

P. G. Sire Glazier moved as a substitute for the resolution accompanying the report of the committee the following, which was adopted.

Resolved, That Robert B. McDonnell, be and he is hereby acknowledged as the Representative of the Grand Lodge of Delaware.

On motion of Rep. Hinman of Connecticut, it was resolved, that upon the Representative proper taking his seat, the Proxy, if any, from the Grand Lodge of the same State becomes null and void.

Rep. Hinman from the special committee to whom the subject was referred made the following report, which was read and unanimously concurred in.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee to whom was referred a communication from Edward LeFort, upon the subject of his expulsion from Mount Arrarat Encampment, of the State of Alabama, respectfully report.

That said communication is not a regular appeal from the decision of said Encampment, and that from all the information the committee can gather, they see no reason for the R. W. Grand Lodge to take any further action on the subject, they therefore ask to be discharged from the further consideration thereof.

R. S. HINMAN,
ALBERT CASE,
J. HULL, Jr.

Rep. Guild of Massachusetts, submitted the following resolution, which was concurred in.

Resolved, That the Grand Lodge of the United States approve of the re-printing of the Journal from the commencement, in case any responsible member of the Order should feel disposed to do it on his own account, in which event the Grand Lodge will subscribe for 100 copies.

Rep. Stokes of Pennsylvania, presented a written proposal from the Agent elect of the "Covenant and Official Magazine," P. G. W. Curtis of Pennsylvania, for the re-printing of the Journal of the Grand Lodge of the United States, which was read, and ordered to lie on the table.

Rep. McGowan of New York, offered the following resolution, which was read and unanimously adopted.

Resolved, That the Grand Secretary be, and is hereby appointed to revise and cause to be published a correct journal of the proceedings of this Grand Lodge from its formation, provided that the same be no expense to this body.

Rep. Guild of Massachusetts, submitted an order providing for the preservation of the — in a uniform state, by causing a correct original to be deposited in the archives of the Order for reference, which was not agreed to.

The chair named Representatives Case of South Carolina, Hinman of Connecticut, and Bucher of Indiana, as the select committee on the French Work.

The chair named Rep. Hull of Virginia, on the committee of Finance, vice Rep. Hopkins absent on leave.

Rep. Tyler of Kentucky, offered the following resolution, which was dissented from.

Resolved, That this Grand Lodge proceed to establish a uniform practice of giving the S. and A. in the State Grand Lodge degree, also the P. W. in the G. R. and R. P. degrees of the Encampment.

Rep. Thomas of Ohio, offered the following, which was agreed to.

Whereas, The question of admitting Grand Encampments to a representation in this Grand Lodge was involved in uncertainty, and owing to the location of the Grand Encampment of Ohio, it is unrepresented

at the present session, not deeming it prudent to incur the expense of sending a Representative in the unsettled state of the question,

Therefore resolved, That this Grand Lodge exempt the Grand Encampment of Ohio from the payment of \$20, being the amount due this Grand Lodge for the privilege of a representation.

Rep. Moore from the committee on the State of the Order, submitted the following report, which was accepted and the resolution accompanying the same unanimously adopted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on the State of the Order, having deliberately considered the communications addressed to this Grand Lodge by sundry officers and brethren of foreign lodges, respectfully submit the following resolutions as embodying the views of the committee respecting the proper course to be pursued by this Grand Lodge in relation to the contents of said communications:

W. W. MOORE,
JAS. L. RIDGELY,
JACOB HUBELIE.

Resolved, That in reply to the requests contained in the petitions of foreign brethren for admission into our Order, the Grand Corresponding Secretary be instructed to address them, informing them of the following facts:

That this Grand Lodge has been constrained to dissolve the ties which have heretofore connected the Order in America with the Manchester Unity of Great Britain.

That it is the usual custom of this Grand Lodge, upon the petition of five members who have received the five degrees known to this Order, to grant charters authorizing the opening of Subordinate Lodges to work under the jurisdiction of this Grand Lodge.

That, accompanying such petitions, it is the custom to transmit the fee of thirty dollars, which will entitle the applicants to a charter and set of charge books:

That, when two or more Subordinate Lodges shall have been formed within the same State or Territory, each working under a separate charter duly granted by this Grand Lodge, they have the privilege of petitioning this Grand Lodge for a charter to form a State or District Grand Lodge, to be located within their Territory.

That the fee for a charter for such a Grand Lodge is thirty dollars, and, when granted, will entitle the State or District Grand Lodge to grant charters for constituting Subordinate Lodges within its geographical limits, and will, besides, entitle it to representation in the Grand Lodge of the United States in the same manner and upon the same terms as other Grand Lodges are now represented therein; and the G. Lodges thus authorized also have power to regulate the Order within their prescribed jurisdictions, provided none of their regulations come in conflict with the general laws and regulations of the Grand Lodge of the United States.

And be it further resolved, That the Grand Corresponding Secretary also inform the petitioning brethren in foreign countries that this Grand Lodge does not deem it expedient to authorize the formation of

Grand and Subordinate Lodges and Encampments in Great Britain and other European countries, unless the authorities of the Manchester Unity of Great Britain persist in carrying into effect the powers conferred on them by the Annual Movable Committee at the Isle of Man in 1841, and reiterated at the Wigan Annual Movable Committee of 1842, to establish lodges within the United States.

And be it further resolved, That in case the Manchester Unity shall persist in carrying into effect the powers above alluded to as having been conferred upon them, against the legality of which this Grand Lodge has formally protested, that then, and in that case only, the G. Sire, Deputy Grand Sire, and Corresponding Secretary be, and they are hereby authorized to grant dispensations on proper applications coming from brethren in Europe.

Rep. Case from the committee on the French Work, made the following report which was accepted, and the resolution accompanying the same adopted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee to whom was referred the subject of the French translation of Lectures, &c., authorized at a previous session—have given the same their deliberate attention, and beg leave to report,

That in their opinion much doubt exists whether or not the translation is correct, or sufficiently so to be of any use, and they therefore offer the following resolution.

Which is respectfully submitted,

ALBERT CASE,
CHRISTIAN BUCHER,
R. S. HINMAN.

Resolved, That the M. W. Grand Sire be authorized to employ competent brethren to examine the said translation, and if found to be correct, he order the bill paid. But if satisfied that the translation is unfit for use, then, that he be authorized to effect a compromise with the translator, on the best terms he can—*And further*, That the G. Sire be authorized to procure a correct translation and publication of the said Lectures, &c., previous to the next meeting of this Grand Lodge, provided the expense will not exceed \$100.

Rep. Earnest of Illinois, offered the following resolution, which was adopted.

Resolved, That the arrearages previous to this session due from the Grand Lodge of the State of Illinois, be and are hereby remitted.

Rep. Moore from the committee on the Property of the G. Lodge, made the following report.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on the Property of this Grand Lodge, not having found leisure to examine in person the properties now stored in the room occupied for that purpose, respectfully recommend that a special committee, composed of members of this Grand Lodge residing in Baltimore, be charged with the duty of inspecting and scheduling said

property after the adjournment of this body, and that said schedule be properly certified and preserved among the papers of this G. Lodge.

The committee further recommend that the steps taken by the Grand Corresponding Secretary with a view to secure in the new Hall now being erected by the Grand Lodge of Maryland, a suitable apartment for the use of this Grand Lodge, as an office for her Corresponding Secretary, with fire-proof vaults for the safety of her archives, &c., be approved by this Grand Lodge; and that the Corresponding Secretary be authorized to enter into a contract with the Grand Lodge of Maryland, for a lease of the said apartment for a term not exceeding ten years, upon such terms as may be considered reasonable and just between the parties.

Resolved, That the recommendations of the committee be concurred in.

Rep. Neilson submitted the following amendment to the Constitution, which was ordered to lie on the table.

Amendment to the Constitution.

Article 18. That no Grand Encampment shall be entitled to a vote in the Grand Lodge while in arrear for her dues, and that in all cases where a Grand Encampment shall notify the Grand Lodge that they have not elected a Representative, and shall not for the current year, that her dues shall be remitted.

Rep. Neilson of Maryland, offered the following resolution, which was rejected.

Resolved, That hereafter no Charter shall be granted to any number of Odd-Fellows under the jurisdiction of the Grand Lodge of the U. States who propose to perform their work in any other than the English language.

Rep. Moore from the committee on the State of the Order, submitted the following report, which was read and adopted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The Committee on the State of the Order, recommend that the 18th By-Law be amended by inserting a parenthetical clause after the word "Territory,"—the second line, in the following words: "(and may divide any State or Territory into more than one district, when he shall deem it essential to the interests of the Order to do so.)"

On motion of P. G. Sire Glazier, it was ordered, that the Grand Secretary and Grand Treasurer be hereafter required to give bond in the sum of \$2000 each for the faithful discharge of their respective trusts, to be approved by the Grand Sire.

Rep. Moore of the District of Columbia, offered the following resolution, which was concurred in.

Resolved, That it be recommended to the various State Grand Lodges and Grand Encampments to conform, as far as practicable, in making up their returns to this Grand Lodge, to the regulations prescribed for making up the returns of Lodges and Encampments working under charters granted by this body.

On motion of Rep. Moore it was ordered,

That the by-law which requires the Grand Secretary to have the record of proceedings of each annual session made up and printed within thirty days after the adjournment be suspended, so far as relates to the proceedings of the present session, and that a sufficient number of copies of said Journal be printed to furnish one copy to each Subordinate and each Grand Lodge, and each Subordinate and each Grand Encampment working under this jurisdiction, together with one hundred additional copies for the use of this body.

On motion of Rep. Case of South Carolina, it was

Resolved, That the minutes of the proceedings of this R. W. Grand Lodge shall be printed in the Covenant, and compose one number.

Rep. Moore from the committee on the State of the Order, submitted the following report, which was concurred in.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on the State of the Order, to whom was referred a communication from the Worthy Grand Master of the State of Louisiana, suggesting an amendment in the Work of the Order, have had the same under consideration, and respectfully report, that as the subject is already in the hands of a committee of this Lodge, it is inexpedient to take any action at present on the proposition contained in the said communication.

On motion of Rep. Moore it was ordered,

That the Worthy Grand Sire and Grand Corresponding Secretary, respectively, be authorized to have 200 copies of their annual reports to this body printed and ready to be placed on the tables of members, without waiting for a special order of this Grand Lodge, whenever it may be practicable for them to prepare their said reports in time to have the work performed.

Rep. Case submitted the following resolution, which was adopted.

Resolved, That the Editor of the Covenant be directed to publish in the October No. the report on the English Mission, together with the report and resolutions of the committee on the same.

Reps. Hubelie of Pennsylvania and Moore of District of Columbia, asked and obtained leave of absence.

On motion the Grand Lodge adjourned until 3 o'clock, P. M.

FRIDAY AFTERNOON, Sept. 23, 1842. }
3 o'clock. }

The R. W. Grand Lodge assembled pursuant to adjournment. Present all the Grand Officers and the same Representatives as of the morning session.

The journal of the morning session was read and approved.

Rep. Tyler from the committee on Correspondence made the following report, which was accepted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on Correspondence beg leave to report—that they have carefully examined the documents submitted to them and find nothing of importance to bring before this Grand Lodge.

Respectfully submitted,

WM. A. TYLER,
J. W. STOKES.

On motion of Rep. Hinman of Connecticut, the committee heretofore appointed to examine the work, and report what alterations, if any, should be made therein, were discharged from the further consideration of that subject.

On motion of Rep. Hinman of Connecticut, the Work of the Order was referred to a select committee of three to report to the next session what alterations, if any, should be made therein.

On motion of Rep. Stokes of Pennsylvania, it was ordered that all business not now before the Grand Lodge be referred to the next session.

The Grand Sire announced the following appointments of District Deputy Grand Sire's for the several Districts named, to serve for one year from 1st January next, viz:—

For Massachusetts and R. Island,	-	P. G. M. DANIEL HERSEY.
" District of Columbia,	- - -	P. G. M. W. W. MOORE.
" Delaware,	- - - -	P. G. S. ZENAS B. GLAZIER.
" Louisiana,	- - - -	P. G. M. A. MONDELLI.
" New Jersey,	- - - -	P. G. M. S. VN SICKLES.
" Indiana,	- - - -	P. G. M. CHRIS. BUCHER.
" Missouri, south part of Ill. & Ark.,	-	P. G. M. W. S. STEWART.
" Connecticut,	- - - -	G. M. CHAS. W. BRADLEY.
" Tennessee,	- - - -	P. G. M. T. KEZER.
" Mississippi and Alabama,	- -	G. M. CHAS. J. B. FISHER.
" North. part of Ill., Wiscon. & Iowa,	-	P. G. M. JOHN G. POTTS.
" S. Carolina, Georgia & E. Florida,	-	G. M. ALBERT CASE.
" N. Carolina,	- - - -	P. G. M. GEO. M. BAIN.

Rep. McGowan of New York, from the committee on Finance, made the following report, which was read, accepted and the resolutions adopted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee of Finance respectfully report, that they have examined and found correct the following bills and accounts, viz:—

Robert Neilson for printing,	- - -	\$421 98
Deducting amount paid him,	- - -	300 00
Bill of John A. Kennedy, R. W. G. Sire,	- - -	121 98
" Thos. J. Ireland,	- - -	80 10
" Isaac P. Cook,	- - -	17 00
" H. R. Kneas, R. W. D. G. Sire,	- - -	22 19
" Thos. Wildey, M. W. P. G. Sire for Rent,	- - -	25 00
" S. Vn Sickell,	- - -	30 00
" Jas. L. Ridgely, for sundries,	- - -	10 00
	- - -	25 90

Bill of G. Messenger, for attendance,	-	-	-	12	00
“ John E. Chamberlain, for sundries,	-	-	-	6	50
					<hr/>
					\$350 67

The committee have also examined the accounts of the G. Treasurer and Grand Secretary, and find them to agree with the vouchers, and that the amount paid into the treasury the past year has been

					\$2901 39
And the amount paid by him	-	-	-	-	1539 78
					<hr/>
					\$1361 61

Leaving in the hands of the Treasurer the sum of \$1361 61—of which \$583 50 is in uncurrent money.

The committee would recommend to the Treasurer hereafter to keep a separate and distinct account of the money received for dues and charters, for books sold, for receipts for the Covenant, and for the English Mission.

The Grand Secretary has received since he made his report the sum of \$726 59, as follows, viz:—

Grand Lodge of Maryland,	-	-	-	-	-	40	00
Grand Lodge of Massachusetts,	-	-	-	-	-	20	00
Grand Lodge of New York,	-	-	-	-	-	40	00
Grand Lodge of Pennsylvania,	-	-	-	-	-	40	00
Grand Lodge of Ohio,	-	-	-	-	-	40	00
Grand Lodge of New Jersey,	-	-	-	-	-	20	00
Grand Lodge of Virginia, quota,	-	-	-	-	-	40	00
Grand Lodge of Indiana,	-	-	-	-	-	20	00
Grand Lodge of Mississippi,	-	-	-	-	-	20	00
Grand Lodge of Missouri,	-	-	-	-	-	20	00
Grand Lodge of Connecticut,	-	-	-	-	-	20	00
Wilkey Encampment of Virginia,	-	-	-	-	-	\$19	07
Neilson do. do.	-	-	-	-	-	43	63
Damascus do. do.	-	-	-	-	-	12	50
Mount Arrarat Encampment, N. J. charter,	-	-	-	-	-	30	00
Grand Encampment of Maryland,	-	-	-	-	-	20	00
Marley Encampment of Virginia, dues,	-	-	-	-	-	46	91
Trenton Encampment, No. 2, N. J.	-	-	-	-	-	29	00
Sasacas Encampment of Connecticut,	-	-	-	-	-	59	15
Oriental Encampment do.	-	-	-	-	-	6	00
Grand Encampment of New York,	-	-	-	-	-	20	00
Grand Encampment of Pennsylvania,	-	-	-	-	-	20	00
Degree Books,	-	-	-	-	-	32	00
Merrimack Lodge, No. 7, Mass. dues,	-	-	-	-	-	15	70
do. do. quarter,	-	-	-	-	-	9	00
Degree Books,	-	-	-	-	-	4	00
Columbia Encampment,	-	-	-	-	-	13	63
do. Degree Books,	-	-	-	-	-	8	00
Degree Books, Massachusetts,	-	-	-	-	-	18	00
							<hr/>
							\$726 59

The Committee recommend the adoption of the following resolutions.
All which is respectfully submitted,

CHAS. MCGOWAN,
R. S. HINMAN,
J. HULL, Jr.

Resolved, That the M. W. Grand Sire draw orders on the Treasurer for the sums reported as due the several persons named in the report of the Finance Committee.

Resolved, That the M. W. Grand Sire draw an order on the Treasurer in favour of R. W. Grand Secretary Jas. L. Ridgely, for the sum of eight hundred dollars for defraying his expenses on the late mission to England.

Resolved, That the M. W. Grand Sire draw an order on the Treasurer in favor R. W. Grand Chaplain Williamson, for the sum of eight hundred dollars for defraying his expenses on the late mission to England.

Resolved, That the Grand Treasurer be authorized to make sale of the uncurrent money in hands, to the best advantage.

Rep. McGowan from same committee, made the following report, which was accepted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee of Finance, to whom was referred a communication from the Grand Encampment of New York, with regard to the purchase of a lithographic item, respectfully report, that it is not expedient to purchase the same.

CHAS. MCGOWAN,
R. S. HINMAN,
J. HULL, Jr.

On motion of Rep. Thomas of Ohio, the Grand Lodge proceeded to take up the amendment to the Constitution proposed at the last session to remove the existing constitutional qualification that candidates for the office of M. W. G. Sire should be P. G. Masters, and which was now lying on the table—the same was considered and rejected.

Rep. McGowan of New York, from the committee on the "Covenant and Official Magazine," submitted the following report, which was read, accepted and the resolutions accompanying the same were all adopted excepting the last, which on motion of P. G. S. Glazier was referred to a select committee, with power to enquire into and adjust the claim.

To the R. W. G. Lodge of the United States, I. O. O. F.

The committee to whom was referred the subject of the "Covenant and Official Magazine," have had the subject under consideration and most respectfully beg leave to report,

That from the statement of the Agent it appears that he has received and delivered to subscribers and sub-agents 2073 copies of the Official Magazine, which at the subscription price will amount to \$5182 50
From which there will have to be deducted for Print-

ing 3000 copies of 12 Nos.	- - - -	\$2448 00
Interest on cash advanced,	- - - -	35 92

Printing Prospectus, Stereotyping, &c.	-	-	-	5	50
Postages, Boxes, &c.	-	-	-	18	62
Commission to Agent for the year,	-	-	-	1295	63
					3803 67
Due the Grand Lodge by Agent,	-	-	-	-	\$1378 93
From which deduct for appropriation to the Editor of Magazine,	-	-	-	-	1000 00

Leaving a surplus of - - - - - \$378 93

Besides having on hand a sufficient number of copies of the first volume to supply brethren who may wish to have them bound.

From the above statement for the year, the committee have to congratulate the Grand Lodge and the Order in general on the success which has attended this attempt to disseminate the principles of the Institution.

The committee are of opinion that by an exertion on the part of the Agents in the several States the work will be a source of considerable revenue to this Grand Lodge, which, from the present state of the finances is absolutely necessary, as the regular revenue of this body will not meet the current expenses.

By the appropriation made at the last session of this Grand Lodge to the Editorial Department for the purpose of retaining intellectual aid to the work, there has only been received about one hundred dollars, and, as it is considered necessary that matter furnished for the work should be immediately settled, that, such appropriation should be made in quarterly payments, and, that the sum remaining unpaid should be paid by the end of the current year.

The committee would also recommend, that the Grand Cor. Secretary notice in each number of the Official Magazine the receipt of all letters, and where money is enclosed the amount shall be stated, which shall be considered as a receipt for the same.

Your committee find the expenses of the Official Magazine for nine months, as furnished by the Agent to be as follows, viz:—

Cash paid Printer,	-	-	-	-	-	\$1075	50
Notes given by Agent,	-	-	-	-	-	511	37
Cash paid Editor,	-	-	-	-	-	100	00
Postage and Boxes,	-	-	-	-	-	18	62½
Interest on \$1194 82 for 6 months,	-	-	-	-	-	35	82
Commission on \$598 25 at 25 per cent.	-	-	-	-	-	149	56½
						\$1890	87½

CREDIT.

By cash received of Grand Treasurer,	-	-	\$384	00	
“ do. do. from subscribers	-	-	590	25	982 25
					<hr/>
Balance due Agent,	-	-	-	-	908 62½
Discount on uncurrent funds,	-	-	-	-	16 50
					<hr/>
					\$925 12½

The committee find from the above statement that there is due the Agent, P. G. Sire T. Wildey, \$925 12½, and whatever may accrue at the

end of his term, January 1, 1842, the committee would recommend that he be given a certificate for the same, after being duly audited, to be paid by his successor from time to time as funds may come into his hands.

There is an extra charge in the printing bill of \$168, for furnishing a better article in paper, and that if it is allowed in the three remaining Nos. there will have to be added to the expense of the O. M. for the year the sum of \$231 00, above the contract made by the parties in the business. Although not properly a subject for your committee, yet it is deemed necessary that an expression should be made by this Grand Lodge.

C. MCGOWAN,
WM. S. STEWART,
ALBERT CASE.

Resolved, That the Agent be directed to pay the amount due the O. Dep. as soon as the funds are to be spared for the purpose. Also that \$1000, be appropriated for the Editor for the ensuing year, and that the same may be made in quarterly payments if possible by the Agent.

Resolved, That the Grand Corresponding Secretary, Grand Treasurer and Rep. Marley be a committee to audit the accounts of the Agent at the end of his term, and that they give a certificate of such amount as may be due him, which amount his successor will pay over as soon as the funds will permit.

Resolved, That the amount stated in the report as extra charge for paper be allowed.

Rep. English from the committee on Returns, made the following report which was read and accepted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee appointed to examine the returns and reports from G. Lodges and Grand Encampments as also Subordinate Lodges and Encampments, ask leave to submit the subjoined report.

On inspection your committee find the following State Grand Lodge and Grand Encampment reports made out in the form prescribed by the Grand Lodge of the United States, namely: The reports of the Grand Lodge of Connecticut, New Jersey, Virginia, Maryland, New York, Massachusetts, and the District of Columbia; from Grand Encampments the reports of New York, Maryland and Ohio.

The annexed report refers to Subordinate Lodges and Encampments, the whole of which we have ascertained to be in congeniality with the law regulating reports, namely: Far West Lodge, Arkansas; Florida Lodge, Jacksonville, Florida; Iowa, No. 1, Wisconsin; Merrimac Lodge, No. 7, Massachusetts; Oglethorpe Lodge, No. 1, Georgia. The reports from the Encampments that follows are correct, Marley Encampment No. —, Virginia; Neilson No. 2, Virginia; Wheeling No. 3, Virginia; Jerusalem No. 4, Virginia; Damascus No. 9, Virginia; Salem No. 10, Virginia; Oriental No. 2, Connecticut; Mount Arrarat No. 3, New Jersey; Trenton No. 2, New Jersey; Sassacas No. 1, Connecticut; Wildey No. 1, Louisiana; Columbus No. 1, District of Columbia; Mount Arrarat No. 1, Alabama.

Your committee will now proceed to call attention to the several re-

ports from Lodges and Encampments which present on their face inaccuracies: and first the Grand Lodge of the State of Pennsylvania is informal in her report—in that there is no mention made of rejections, admissions or withdrawals by card, reinstatements, and also in the proper heads. Indiana State Grand Lodge report is deficient as above with this addition, that there is no statement made of expulsions or deaths. Illinois State Grand Lodge report is wanting in the same matter as the above—in addition, there is no returns given of P. Grand Masters. Mississippi Grand Lodge report is out of form in its arrangement, although all the matter required by the laws of the Grand Lodge of the United States is taken notice of in said report. The report of the Grand Lodge of the State of Louisiana, deficient as the above.— Delaware Grand Lodge report, informal in its arrangement. Grand Lodge of Kentucky makes no mention of the number of deaths nor reinstatements. Grand Lodge of Ohio, irregular in her relief report—they only communicate the aggregate amount expended for said purpose, without being specific as to objects. South Carolina report, no reinstatements mentioned. Alabama State Grand Lodge incorrect, wanting the proper seal. Missouri Grand Lodge irregular in its arrangement.

The committee have not seen relief reports from either of the following State Grand Lodges: Pennsylvania, Indiana, Mississippi, Louisiana, Delaware and Illinois.

The reports from the subjoined named, Subordinate Lodges and Encampments are not in strict conformity with the forms adopted by the Grand Lodge of the United States: Mobile Lodge No. 2, Alabama, incorrect in tabular arrangements. Weldon Lodge No. 1, North Carolina, irregular as above stated. Galveston Lodge No. 3, in the Republic of Texas, wanting in arrangement. Alabama Lodge No. 1, informal.

Encampments.—Palmetto Encampment No. 1, South Carolina, irregular in the arrangement. Glazier Encampment No. 7, Virginia, incorrect in form and detail. Lynchburg Encampment No. 8, Virginia, wholly informal. Mount Arrarat No. 1, Alabama, incorrect in its tabular arrangement. Wildey No. 1, Mississippi, informal in its arrangement. Louisiana No. 2, Louisiana, incorrect throughout. Wildey No. 2, Indiana, is wanting in proper arrangement.

Your committee before taking leave of the matter which is suggested to them by having the foregoing reports under their consideration, would respectfully insist that the forms prescribed by the Grand Lodge of the United States should in the future be tenaciously adhered to.

WM. M. ENGLISH,
RICHARD MARLEY,
CHRISTIAN BUCHER.

Rep. McGowan from the committee on the Official Magazine, made the following report, which was accepted and the resolution accompanying the same unanimously adopted.

To the R. W. Grand Lodge of the United States, I. O. O. F.

The committee on the Official Magazine most respectfully ask leave to offer the following resolution for the consideration of the G. Lodge.

Resolved, That in the event of a deficiency of collections necessary

to continue the publication of the Official Magazine, the Agent be authorized to effect a loan for the purpose of meeting the payments.

On motion of P. G. Sire Glazier, and at the request of the M. W. Grand Sire, he was excused from appointing the select committee provided for in the resolution referring the Work of the Order for revision.

After prayer from the R. W. Grand Chaplain, the R. W. Grand Lodge adjourned *sine die*.

JAMES L. RIDGELY,
Grand Cor. and Rec. Secretary.

ANNUAL REPORT of State G. Lodges to the R. W. G. Lodge of the U. States, I. O. O. F., made to Sept. Session, 1842.

G. LODGES.	Where held.	Time of Meeting.	No. of Initiations.	No. of Rejections.	No. admitted by card.	Withdrawn by card.	No. Reinstatements.	No. of Suspensions.	No. of Expulsions.	No. of Deaths.	No. of Past Grands.	No. of P. G. Masters.	No. Contrib. Members.	Revenue of Subordinate Lodges.	Am't pd. to G. Lodge of the United States.	No. of Broth. relieved.	No. wid. fam. relief.	No. brothers buried.	Amount paid for relief of brothers.	Amount paid for relief of widowed families.	Amount paid for education of orphans.	Amount paid for burying the dead.	Total amount of relief.
Maryland.....	Baltimore...	Quarterly...	596	120	51	70	58	177	5	27	343	11	2337	\$13227 21	\$40 00	271	39	20	\$3551 05	\$28 27	\$499 59	\$975 25	\$6336 27
Massachusetts...	Boston...	"	202	8	96	48	2	2	1	3	20	1	310	2056 45	20 00	57	1	3	92 00	30 00	...	55 71	187 71
New York.....	New York...	"	2692	427	199	696	31	351	21	66	512	6	8763	50494 68	40 00	2139	96	53	20955 69	1521 37	63 00	2302 15	24842 24
Pennsylvania...	Philadelphia...	Bi-monthly...	1266	...	...	...	...	242	21	39	726	8	4403	20521 70	40 00	...	...	...	...	...	...	...	...
Dist. of Colum.	Wash'n City	Quarterly...	209	25	20	22	4	21	2	6	105	6	631	47622 44	20 00	141	7	6	1413 06	261 27	45 25	245 49	1965 07
Delaware.....	Wilmington...	"	58	1	12	14	5	...	1	...	22	4	102	583 45	...	...	...	...	...	...	...	...	...
Louisiana.....	New Orleans	"	6	1	11	7	...	59	1	4	...	3	92	1178 92	20 00	...	...	...	...	...	...	...	...
Ohio.....	Cincinnati...	"	202	23	39	47	5	...	79	18	191	7	1311	7173 44	40 00	...	...	...	...	...	...	...	...
New Jersey.....	Trenton...	"	365	42	1	33	6	13	2	3	47	5	749	3591 86	20 00	17	1	2	407 10	...	50 00	129 00	586 10
Kentucky.....	Louisville...	"	140	10	21	56	...	...	...	...	...	...	577	5385 60	20 00	32	6	9	1374 57	136 62	10 00	114 00	1635 19
Virginia.....	Richmond...	Semi-Annual	453	59	35	100	25	118	17	17	164	5	1551	7311 55	40 00	83	5	8	1163 36	901 00	163 75	357 50	2855 61
Indiana.....	Madison...	Quarterly...	47	31	...	...	...	...	...	...	...	...	413	2006 00	20 00	...	...	...	...	...	...	...	...
Mississippi.....	Natchez...	"	85	4	34	94	4	42	6	9	...	4	394	3537 90	20 00	...	...	...	...	...	...	...	...
Missouri.....	St. Louis...	"	137	...	...	...	...	...	18	3	57	...	326	4393 58	20 00	...	...	...	...	...	...	...	...
Illinois.....	Springfield...	"	56	3	...	...	...	15	5	...	...	...	143	1101 01	20 00	...	...	...	...	...	...	...	...
Connecticut.....	New Haven...	"	423	33	20	15	1	7	1	2	36	1	756	6435 20	20 00	66	3	2	1127 42	55 00	...	60 00	1242 42
Rep. of Texas...	Houston...	"	...	...	...	...	...	...	...	...	...	...	...	2663 45	20 00	...	...	...	...	...	...	...	...
Tennessee.....	Nashville...	"	107	9	8	10	...	1	1	3	17	1	200	2663 45	20 00	...	...	...	...	...	...	...	...
South Carolina...	Charleston...	"	597	44	45	75	1	2	16	...	23	1	731	9523 46	20 00	24	1	2	460 00	60 00	...	65 00	585 00
Alabama.....	Mobile...	"	20	1	5	6	2	12	8	3	26	...	106	4232 35	20 00	4	1	2	52 00	83 00	...	159 00	274 00
North Carolina...	Chartered on-ly this Sess.	"	7755	844	613	2393	144	1080	193	109	2389	63	23895	\$159183 85	460 00	2834	160	107	\$20596 25	\$3576 53	\$531 59	\$4463 13	\$41157 83

ANNUAL REPORT of Subordinate Lodges made to the R. W. Grand Lodge of the United States, I. O. O. F., at September Session, 1842.

LODGES.	Numbers.	Where Held.	States.	Meetings.	No. of Initiations.	No. of Rejections.	No. admitted by card.	No. withdrawn by card.	No. Reinstatements.	No. Suspensions.	No. Expulsions.	No. of Deaths.	Contributing Members.	Amount of Revenue.	Amount paid to the G. Lodge of the U. S.	Relief.	REMARKS.
Iowa.....	1	Mineral Point..	Wisconsin.	Weekly	2	6	..	9	3	13	4	..	21	\$133 99	...	...	...
Far West.....	1	Little Rock...	Arkansas..	"	27	6	..	9	3	13	4	..	69	945 25	50 00	\$113	...
Florida.....	1	Jackson.....	E. Florida.	"	71	12	1	12	3	2	1	1	61	1547 86	...	135	...
Weldon.....	1	Weldon.....	N. Carolina	"	16	..	..	12	2	..	..	2	12	250 25	25 02	...	...
Cape Fear.....	2	Wilmington...	"	"	38	3	15	..	..	..	..	..	53	509 47	50 95	...	...
Oglethorpe....	1	Savannah....	Georgia...	"	37	7	11	..	..	..	..	..	49	741 15	74 12	...	...
Washington...	3	Missfreesboro..	N. Carolina	"	191	23	27	33	3	17	5	3	265	4534 96	\$200 09	\$248	...

**ANNUAL REPORT of Grand Encampments made to the R. W. Grand Lodge of the
United States, I. O. O. F., at September Session, 1842.**

G. ENCAMP.	Where Held	Time of Meeting	Initiations.	Admissions by card.	Withdrawn by card.	Rejections.	Suspensions.	Expulsions.	Deaths.	P. C. Patriarchs.	P. H. Priests.	Contributing members	P. C. P. & P. H. P.	Amount of Revenue.	No. Patriarchs relieved.	No. wid. families do.	No. Patriarchs buried.	Amount paid for educating orphans.	Amount paid for relief of widowed families.	Total amount paid for relief of Patriarchs.	Amount paid to the U. States
Pennsylvania.	Philadelphia	Bi-monthly.	107	79	1	4	2	1	1	65	9	247	74	\$1148 63	..	..	..	..	..	\$435 20	\$20
Maryland.	Baltimore.	Quarterly.	79	1	4	2	1	1	1	16	13	259	...	1067 25	..	..	..	..	..	..	20
New York	New York.	Semi-annual.	30	12	26	17	1	1	1	41	36	565	...	4103 25	..	..	..	..	..	..	20
Ohio	Cincinnati.	"	...	5	4	6	..	..	6	21	24	237	45	795 61	..	..	..	..	..	393	..
Kentucky	Louisville.	"	...	...	...	...	...	...	...	...	...	...	...	...	..	..	..	..	..	..	..
			490	183	25	19	2	8	143	82	1408	119	\$7114 73	..	..	..	..	..	..	\$828 60	\$60

**ANNUAL REPORT of Subordinate Encampments made to the R. W. G. Lodge of the United States,
I. O. O. F., at its September Session, 1842.**

Encampments.	Number.	Where Held	States.	Initiations.	Rejections.	Suspensions.	Expulsions.	Withdrawn by Card.	Admitted by Card.	Contributing Members.	Amount of Revenue.	Amount paid to G. L. U. S.	REMARKS.
Columbia.....	1	Washington.	Dist. Columb.	45	4	.....	.....	4	1	92	\$511 81	\$13 63	
Marley.....	3	Alexandria.	"	34	.....	.....	.....	2	.....	66	469 00	46 91	
Abrams.....	1	Wheeling.	Virginia.	.....	.....	.....	.....	.....	.....	.....	.....	.....	No Report.
Neilon.....	2	Richmond.	"	32	.....	.....	.....	2	.....	97	642 74	64 27	
Willey.....	3	Portsmouth.	"	6	.....	1	.....	.....	.....	59	190 75	19 07	
Jerusalem.....	4	Norfolk.	"	4	.....	.....	.....	1	1	45	88 75	8 87	
Widow's Friend.	5	Winchester.	"	.....	.....	.....	.....	.....	.....	.....	.....	.....	No Report.
Glasier.....	7	Petersburg.	"	41	.....	.....	.....	7	.....	38	351 69	35 16	
Virginia.....	8	Lynchburg.	"	12	1	.....	.....	.....	2	32	210 82	21 10	
Danabuss.....	9	Smithfield.	"	15	.....	.....	.....	.....	.....	13	125 00	12 50	
Salem.....	10	Hampton.	"	15	.....	.....	.....	.....	.....	17	190 67	19 06	
Trenton.....	2	Trenton.	New Jersey.	31	2	2	.....	8	.....	47	290 04	29 00	
Mount Ararat.	3	New Ark.	"	16	.....	.....	.....	.....	.....	23	153 37	15 33	
Willey.....	1	Natchez.	Mississippi.	5	.....	11	.....	2	.....	22	200 00	20 00	
Vicksburgh.....	2	Vicksburg.	"	.....	.....	.....	.....	.....	.....	.....	.....	.....
Willey.....	1	New Orleans.	Louisiana.	8	.....	10	.....	.....	.....	15	80 00	8 00	No Report.
Louisiana.....	2	St. Francis.	"	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mount Ararat.	1	Mobile.	Alabama.	4	.....	6	.....	.....	.....	94	64 75	6 47	
Willey.....	1	Madison.	Indiana.	25	.....	6	.....	3	3	17	311 12	31 11	
Sassacus.....	1	New Haven.	Connecticut.	53	.....	.....	.....	7	7	52	591 00	59 15	
Oriental.....	2	East Haddam.	"	7	.....	.....	.....	.....	.....	13	60 00	6 00	
Palmetto.....	1	Charleston.	S. Carolina.	24	.....	.....	.....	.....	3	27	215 00	21 50	
				377	8	36		36	24	699	\$1745 71	\$437 23	

DR. **ANDREW E. WARNER, Grand Treasurer, in acc. with the Grand Lodge of the United States, I. O. O. F.** CR.

1841.		1841.		1842.			
Sept.	26	To balance on Hand,	\$51 56	Sept.	27	By Cash to N. Hickman, per bill,	\$ 5 25
"	28	To Cash from Grand Secretary Ridgely,	62 67	"	28	By " returned to the G. Enc. of Ohio,	16 88
"	"	" do	20 00	Oct.	13	By " to G. Davids, per bill,	35 50
"	"	" do	8 00	Nov.	8	By " for postage paid by order of G. Sec.	17 92
Oct.	6	To " do	19 59	"	"	By " to R. Neilson, for printing,	300 00
"	"	" do	134 00	"	19	By " to G. S., J. A. Kennedy, per bill,	27 74
"	7	To " do	50 00	1842.			
"	9	To " do	21 00	Jan.	10	By " to S. Edwards, per bill,	50 00
"	28	To " do	10 00	"	18	By discount on uncurrent funds, \$80 00	4 95
Nov.	3	To " do	44 00	"	"	By Cash for col. check on Phila. \$44 00	0 44
"	5	To Draft on Mobile,	321 60	"	22	By " do do \$81 00	1 52
"	19	To Cash from Grand Secretary Ridgely,	27 74	Feb.	4	By " for postage by order of G. Sect'y,	25 72
"	22	To " do	140 00	March	15	By " to J. L. Ridgely, in part as G. Sec.	200 00
Dec.	6	To " do	50 00	"	30	By " to P. G. S. T. Wildey, in part on bill	100 00
"	"	" do	10 00	"	"	By discount on uncurrent funds, \$100 00	8 50
"	9	To " do	13 00	April	12	By Cash for postage, by order of G. Sect'y,	21 19
"	13	To " do	20 00	June	13	By " for do do	3 42
"	16	To " do	10 00	"	22	By discount on uncurrent funds, \$175 00	8 46
"	"	" do	30 00	"	"	By Cash to P. G. S. T. Wildey, in part on bill	158 00
"	20	To " do	10 00	July	18	By " to do do do	126 00
"	23	To " do	30 00	Sept.	3	By " for collecting three Drafts, \$83 50	1 50
"	29	To " do	30 00	"	5	By " for postage, by order of G. Sect'y,	13 98
1842.				"	14	By discount on Draft of \$7 60 -	0 60
Jan.	10	To " do	30 00	"	By collecting Draft on Mobile,		24 21
"	18	To " do	5 00	"	20	By Cash to G. Chatillon, per bill,	68 00
"	21	To " do	81 00	"	23	By " to R. Neilson, per printing bill,	60 00
"	24	To " do	7 00	"	"	By " to J. L. Ridgely, G. Secretary,	200 00

"	27 To	"	do	do	30 00	"	"	to P. G. S. T. Wildey, per bill,	10 00
Feb.	10 To	"	do	do	60 00	"	"	to A. E. Warner, G. Tres. Salary,	50 00
March	5 To	"	do	do	22 00	"	"	to H. R. Kneass, trav. exp. as D. G. S.	25 00
"	15 To	"	do	do	10 00	"	"	to S. Vn Sickell, per bill,	10 00
8	24 To	"	do	do	100 00	"	24 By	to J. E. Chamberlain, per bill,	18 50
April	20 To	"	do	R. Neilson, acting do	63 50	"	"	to I. P. Cook, for Stationery,	22 19
June	11 To	"	do	do	20 00	"	"	to R. Neilson, for printing,	61 98
July	5 To	"	do	do	50 00	"	"	to J. L. Ridgely, per bill,	25 90
"	9 To	"	do	do	34 00	"	"	to G. J. Ireland, per bill,	17 00
"	22 To	"	do	do	30 00	"	"	to J. A. Kennedy, G. S. per bill,	80 10
"	29 To	"	do	do	7 00	"	26 By	discount on \$329, uncurrent funds,	40 77
August	4 To	"	do	do	30 00	"	"	Cash to P. G. S. T. Wildey, per bill,	30 00
"	13 To	"	do	do	45 00	"	27 By	to J. L. Ridgely, Eng. mis. in part,	312 00
"	22 To	"	do	do	40 00	"	"	to I. D. Williamson, Eng. mis. in do	300 00
"	" To	"	do	do	12 00	"	"	to Wm. Bayley, per bill,	15 00
Sept.	1 To	"	do	do	96 16	"	"	By balance on hand, uncurrent funds,	264 50
"	2 To	"	do	do	20 00	"	"	By balance on hand, current funds,	138 67
"	10 To	"	do	do	127 60				
"	13 To	"	do	do	30 00				
"	14 To	"	do	do	20 00				
"	16 To	"	do	J. L. Ridgely,	61 50				
"	19 To	"	do	do	638 14				
"	" To	"	do	do	20 00				
"	22 To	"	do	do	98 33				
					\$2901 39				
					\$2901 39				

Annual Reports to the R. W. Grand Lodge of the United States, of the Suspensions and Expulsions for causes other than non-payment of dues, to September Session, 1842.

MARYLAND—SUSPENSIONS.

Lodge No. 3, P. G. Michael Kraft, disturbing a religious meeting.

“ No. 4, J. Meusner, bad conduct. J. H. Steibel, August Grete and Edw. Englehard, drunkenness.

“ No. 5, John Habbert, conduct unbecoming an Odd-Fellow.

“ No. 9, Harman Shipley, violation of the rules of the Order.

“ No. 32, John S. Fortner, improper use of certificate. Reinstated by order of G. Lodge, and ordered to be reprimanded.

EXPULSIONS.

Lodge No. 2, Jacob Farringer, gross immorality.

“ No. 8, P. G. William G. Cook, embezzlement of R. W. Grand Lodge U. S. funds.

“ No. 9, P. G. Mortimer J. Kelly, unworthy conduct.

“ No. 20, Wesley W. Levy, conduct unbecoming an Odd-Fellow.

“ No. 32, Peter Ardinger, embezzlement of lodge funds.

NEW YORK—SUSPENSIONS.

Lodge No. 14, Carl Cutzler, improper conduct.

“ No. 16, A. Buerger, C. Messer, A. Sehary, T. Schmidt, H. Lerdenberger and C. Koch, improper conduct.

“ No. 17, S. J. Chapman and John Masterson, improper conduct.

“ No. 18, J. Townsend and Wm. Kenney, improper conduct, and Wm. Kearney, intoxication.

“ No. 22, Seaman Weeks, appropriating lodge funds to his own use.

“ No. 27, Charles G. Goury, improper conduct.

“ No. 28, John Riley and F. Baker, improper conduct.

“ No. 29, Samuel B. Comstock, intemperance.

“ No. 32, R. Reynolds, intemperance.

“ No. 34, Wm. C. Armstrong, intemperance.

“ No. 36, J. Redding and Wm. H. Johnson, improper conduct.

“ No. 39, Jonas Parker, improper conduct.

“ No. 41, P. V. Watson, intemperance.

“ No. 44, T. B. Thierry and T. Lockwood, improper conduct.

“ No. 50, Joseph Easterbrook, improper conduct.

EXPULSIONS.

Lodge No. 13, P. Feiffer and W. John, improper conduct.

“ No. 14, Z. Muller and John Ulrich, improper conduct.

“ No. 16, B. Lanth, improper conduct.

“ No. 17, John Naylor, improper conduct, and S. H. Miller, dishonesty.

“ No. 20, Samuel Lupton, improper conduct.

“ No. 21, M. H. French, improper conduct.

“ No. 25, G. Hyatt and John Sinclair, improper conduct.

“ No. 32, Albert Blair, improper conduct.

Lodge No. 36, Israel E. Underhill, improper conduct.

" No. 38, N. Slosson, dishonesty.

" No. 42, John Sinclair, dishonesty, James A. Frost, adultery.

" No. 46, Daniel B. Taylor, improper conduct.

" No. 47, Theodore J. Martin, improper conduct.

" No. 49, Edward Malone, improper conduct, and Lucin Olmstead, abandoning his family.

" No. 50, Alexander J. Brown, improper conduct.

PENNSYLVANIA—SUSPENSIONS AND EXPULSIONS.

Lodge No. 3, has expelled John Shaw, for false representations to obtain relief and grossly insulting the lodge.

" No. 4, has suspended Nicholas Hopkins, for drunkenness and other misconduct.

" No. 5, has expelled John H. Warner, for immoral conduct.

" No. 7, has expelled Henry Keim, for behaviour unbecoming an Odd-Fellow, and suspended Gotleib Huhn, for drunkenness.

" No. 14, has suspended J. Thomas, for violation of his obligation as Treasurer for one year.

" No. 19, has suspended George Guyger, for maliciously injuring a brother.

" No. 20, has expelled Wm. Evans, for immoral conduct, and suspended James Jones, for improper conduct.

" No. 21, has expelled T. Ranshle, for irregular behaviour.

" No. 23, has expelled Wm. L. Newcomb, on a charge of theft.

" No. 24, has expelled Daniel E. Bassitt, for exposing the order, and insulting the lodge. Also; Samuel Lowery, for bad conduct and defrauding brothers.

" No. 26, has expelled Benj. S. Roche, for ill treatment to his wife.

" No. 29, has expelled B. B. Jenkins, for using the funds of the lodge without their consent.

" No. 53, has expelled John B. Reed, for improper conduct.

" No. 56, has expelled Wm. Leach, for defraud.

" No. 59, has suspended John S. Oliver, for intoxication;

" No. 61, has expelled Joseph Matthews, for imposing on the lodge.

" No. 63, has expelled Hugh Mason, for intoxication.

" No. 62, has expelled John Reynolds, for non-attendance for 1 year.

" No. 64, has suspended John Lewis, for intoxication.

" No. 65, has suspended John C. Jones and Joseph Angus, for intoxication and disorderly conduct.

DISTRICT OF COLUMBIA—EXPULSION.

Lodge No. 9, Benj. Willet, for defrauding his creditors and absconding.

DELAWARE—EXPULSION.

Joseph Richardson, for embezzling lodge funds.

OHIO—EXPULSIONS.

Note.—Of the 79 expulsions 68 were for non-payment of dues, and 11 for the following:—

Lodge No. 1, J. G. Brown, intemperance and conduct unbecoming an Odd-Fellow.

" No. 3, A. W. Bentley, criminal conduct.

" No. 4, John H. Wright, criminal conduct.

" do. William Eaves, receiving stolen goods.

" do. Jacob Young, conduct unbecoming an Odd-Fellow.

" No. 5, W. Reed, intemperance.

" No. 7, Henry F. Myers, swindling the lodge.

" do. Elias Nigh, contempt of lodge and refusal to pay dues.

" No. 9, Francis Boyden, *alias* Francis Boyden French, for imposing upon the lodge, by being initiated under an assumed name.

" do. G. H. Silvers, dishonesty.

" do. Heman Baldwin, obtaining money under false pretences.

KENTUCKY—EXPULSIONS.

2 for drunkenness, 1 for dishonesty—names not given.

VIRGINIA—SUSPENSIONS.

For abusive language 1, drunkenness 2, dishonesty 1.

EXPULSIONS.

Intoxication 4, dishonesty 2, improper conduct in lodge 2—names not given.

INDIANA—SUSPENSIONS.

For drunkenness and gambling 2—names not given.

MISSISSIPPI—SUSPENSION. Immoral conduct 1.

EXPULSION. Theft 1.

MISSOURI—EXPELLED. 2, intemperance and immorality.

ILLINOIS—EXPULSIONS.

Lodge No. 6, John Calhoun and Charles Dunham, for non-payment of dues and treating the Order with contempt.

Joseph Markle, George H. Holtzman and William Holtzman, for absconding from the city in a clandestine manner, thereby casting a stigma upon the character of our institution.

N. B. Some eighteen months since Samuel C. Clark, of No. 6, was expelled for absconding with lodge funds.

CONNECTICUT—Dandson Cheesman, for seduction.

TENNESSEE—EXPELLED. 1 for gambling.

ALABAMA—EXPULSIONS.

Members of Mobile Lodge No. 2, as follows:—all of whom were expelled after trial and conviction, on charges, for conduct unworthy of Odd-Fellows, setting a bad example to the Order, and continual neglect to pay up their dues. P. G. Stephen B. North, P. G. Israel Slee, P. G. N. McGunnigle, brothers Henry Moffitt, Uzal Ogden, Samuel Hopkins, Chas. W. Cranniss and William Edmond.

NEW YORK—EXPULSION.

Grand Encampment.—Albert Blair of No. 5, immoral conduct.

MARYLAND—EXPULSION.

Grand Encampment.—W. G. Cook.

GRAND OFFICERS OF R. W. GRAND LODGE OF THE U.
STATES, I. O. O. F.

P. G. M. JOHN A. KENNEDY,	of New York,	M. W. G. Sire.
P. G. M. HORN R. KNEASS,	Pennsylvania,	R. W. D. G. Sire.
P. G. M. ANDREW E. WARNER,	Maryland,	R. W. G. Treasurer.
P. G. M. JAS. L. RIDGELY,	Maryland,	R. W. G. R. & C. Sec.
P. G. Rev. I. D. WILLIAMSON,	New York,	W. G. Chaplain.
P. G. M. ISAAC HEFLEY,	Ohio,	W. G. Marshal.
P. G. W. WARREN,	Maryland,	W. G. Guardian.
P. G. J. E. CHAMBERLAIN,	Maryland,	W. G. Messenger.

I. O. O. F.

OFFICE COR. & REC. SECRETARY R. W. G. LODGE OF THE U. S. }
Baltimore, October 14th, 1841. }

☞ To the Secretaries of Grand Lodges and Encampments, and of Subordinate Lodges and Encampments under this jurisdiction.

You will please take notice that the Annual Communication of the R. W. G. Lodge of the United States, is held as provided by the Constitution "*on the third Monday of September*," in every year, and you are required to conform to the following resolutions of that Body, passed at October Session, 1840, printed Journal, page 33.

Resolved, That the several Grand Lodges under this jurisdiction, appointing Proxy Representatives, be and are hereby *directed* to leave the certificates of such Proxy Representatives together with their Annual Returns, and the dues thereon, in the hands of the Grand Secretary at least one month previous to the Annual Communications of this Body.

Resolved, That the several Encampments and Subordinate Lodges working under this jurisdiction, be and are hereby *directed* to have their Annual Returns with the dues thereon, in the hands of the Grand Secretary at least one month previous to the Annual Communications of this Body.

Grand Encampments, being now by an amendment to the Constitution entitled to a Representation in the Grand Lodge of the United States, will also conform to the first resolution.

All communications intended for the Grand Lodge of the United States, *must* be addressed to the undersigned *only*, who will promptly respond to the same, and who earnestly requests that all his "official correspondence" will be also promptly answered.

JAS. L. RIDGELY,
Corresponding and Recording Secretary,
R. W. G. L. of the U. S.

ANNUAL REPORT OF RELIEF,

Of the Subordinate Lodges under the jurisdiction of the Right Worthy Grand Lodge of Maryland, O. I. O. F. shewing the relief in the year, commencing January 16, 1841, ending January 15, 1842.

LODGES.	Numbers.	No. brothers relieved.	No. widowed families rel'd	No. brothers buried.	Amount paid for relief of brothers.	Amount paid for the relief of widowed families.	Amount paid for Education of Orphans.	Amount paid for burying the dead.	TOTAL.
Washington,	1	37	4	2	\$435 00	\$40 00	\$89 37	180 00	762 37
Franklin,	2	37	5	1	391 00	153 50	101 50	30 00	719 00
Columbia,	3	34	7	5	498 00	348 50	69 38	150 00	1104 15
Wm. Tell,	4	25	4	3	357 00	88 00	47 56	324 00	816 56
Gratitude,	5	28	3	1	467 00	58 50	66 75	95 00	687 25
Harmony,	6	21	2	..	327 68	66 77	41 91	.....	436 36
Marion,	8	11	1	1	70 00	5 00	12 00	46 00	133 00
Jefferson,	9	30	4	2	261 00	40 00	50 00	60 00	411 00
Union,	16	....	..	..	24 30	.....	21 12	.....	45 12
Miller,	18	5	1	1	154 87	30 00	.....	.....	360 88
Morning Star,	20	5	..	..	94 50	.....	.....	.....	116 50
Mount Pisgah,	24	7	..	1	113 00	.....	.....	.....	157 00
St. Tamany,	25	....	..	..	.....	.....	.....	.....	.....
Mount Vernon,	26	4	..	..	42 00	.....	.....	.....	42 00
Philip Reed,	29	3	1	1	9 00	.....	.....	.....	9 00
Potomac,	31	9	1	1	134 00	13 00	.....	70 00	280 42
Mount Moriah,	32	5	..	1	57 52	.....	.....	14 00	71 52
Aaron,	33	3	..	..	36 00	.....	.....	6 25	42 25
Chosen Friends',	34	3	5	..	58 50	10 00	.....	.....	109 89
Adam,	35	..	..	..	.....	.....	.....	.....	.....
Lagrange,	36	1	1	..	21 01	11 00	.....	.....	32 01
	271	39	20		\$3551 08	\$828 27	\$499 59	975 25	6336 27

NOTE.—In the sum total is \$381 09 appropriated for future application for Education, exclusive of amount paid for education this year.

The Joint Standing Committee on Education in their annual report, at the January Communication, state that their list numbers two hundred and six, and that seventy-four of that number have finished schooling, and nineteen are too young, leaving one hundred and thirteen at school. That they have in Hall Stock and Cash two thousand eight hundred and eighty-six dollars and eighty-five cents under their control, and that the lodges, some of which are out of the city, have in reserve for the education of orphans at least one thousand dollars.

ANNUAL REPORT of the R. W. Grand Lodge of the Commonwealth of Massachusetts, I. O. O. F. to the R. W. Grand Lodge of the United States, commencing December 23, 1841, and ending August 24, 1842.

The R. W. Grand Lodge of the Commonwealth of Massachusetts is composed of 20 members and has under her jurisdiction 7 working Lodges.

LODGES.	Where Held.	County.	Time of Meeting.	Initiations.	Rejections.	Admitted by Card.	Withdrawn by Card.	Reinstallments.	Suspensions.	Expulsions.	Deaths.	Past Grands.	Contributing Members.	Names of P. G. Masters.	Revenue.	REMARKS.
Massachusetts...	1 Boston.....	Suffolk.....	Every Monday Eve'g.	101	2	20	37	1	1	1	1	5	83	Hersey.	\$ 998 56	Re-chart'd June 22, 1841.
Siloam.....	2 ".....	".....	"..... Thursday.....	11	2	9	9	1	1	1	1	1	20	Hersey.	67 10	Lately organized.
New England...	4 East Cambridge..	Middlesex.....	"..... Friday.....	25	10	10	10	1	1	1	1	3	35		231 18	
Merimack.....	7 Lowell.....	".....	"..... Saturday.....	7	5	5	9	1	1	1	2	7	63		133 11	
Suffolk.....	8 Boston.....	Suffolk.....	"..... Tuesday.....	38	3	26	1	1	1	1	2	2	64		318 50	
Crystal Fount...	9 Woburn.....	Middlesex.....	"..... Friday.....	20	1	7	1	1	1	1	2	2	26		248 00	
Oriental.....	10 Boston.....	Suffolk.....	"..... Wednesday.....	...	...	19	...	...	...	...	...	...	19		...	Chartered Aug. 4, 1842.
				202	8	96	48	2	2	1	3	20	310	1	\$ 2056 45	

ANNUAL REPORT OF RELIEF,

Of the Subordinate Lodges, under the jurisdiction of the R. W. Grand Lodge of the state of Massachusetts, I. O. O. F. shewing the relief in the year commencing 1841, and ending 1842.

LODGES.	Numbers				Amount paid for relief of brothers.	Amount paid for relief widowed families.	Amount paid for burying the dead.	Total Amount.	REMARKS.
	No. of brothers relieved.	No. wid. families rel'd.	No. of brothers buried.						
Massachusetts.	1 8	1 1			\$ 20 00	\$ 30 00	.....	\$ 50 00	
Siloam.....	2	..	..	..	.....	.....	.....	.....	just organized.
New England.....	4 7	..	..	..	12 00	.....	.....	12 00	
Merimack.....	7 23	..	2	..	26 00	..	55 71	81 71	
Suffolk.....	8 10	..	..	..	40 00	.....	.....	40 00	
Crystal Fount.....	9 4	..	..	..	4 00	.....	.....	4 00	
	57 1	3			\$ 92 00	\$ 30 00	\$ 55 71	\$ 187 71	

ANNUAL REPORT of the R. W. G. Lodge of the state of New York, I. O. O. F. to the R. W. Grand Lodge of the United States—commencing July 1st, 1841, and ending July 30, 1842.

The Right Worthy Grand Lodge of New York is composed of 432 members, and has under her jurisdiction 62 working Lodges and 11 degree Lodges.

LODGES.	Where Held.	County.	Time of Meeting.	Initiations.	Rejections.	Admit by Card.	With. by Card.	Reinstatements.	Suspensions.	Expulsions.	Deaths.	P. Grands.	Contributing Members.	P. G. Masters.	Revenue.	REMARKS.
Columbia.....	1 New York.....	New York.....	Thursday ..	44	2	4	10	2	*17	..	..	23	220	Fred. Liese, of No.	\$ 1503 94	
Tompkins.....	9 ".....	".....	Tuesday ..	119	15	1	21	2	1	..	..	185	81	14.....	1737 70	
New York.....	10 ".....	".....	Wednesday.	87	17	2	39	4	72	9	9	18	53	James Alcock, of	3169 36	
Gettys.....	11 ".....	".....	Tuesday ..	54	3	3	6	3	1	6	5	27	238	No. 22.....	2366 62	
Germania.....	12 ".....	".....	Friday ..	32	5	3	7	1	6	..	..	28	203	Joseph D. Stewart,	1239 85	
Teutonia.....	13 ".....	".....	Monday ..	25	..	1	6	1	10	2	1	11	90	of No. 1.....	734 26	
German Colonial.	16 Albany.....	Albany.....	Monday ..	12	..	2	3	3	1	..	..	17	46	John A. Kennedy,	88 46	
Perseverance....	17 New York.....	New York.....	Thursday ..	47	5	3	36	3	4	2	5	12	236	of No. 11.....	1557 83	
La-Fayette.....	18 Channingville....	Dutchess.....	".....	28	4	9	15	2	9	1	1	19	79	Wilson Small, of	417 97	
Firemen's.....	19 Albany.....	Albany.....	Monday ..	25	2	1	13	..	1	..	..	12	106	No. 10.....	512 39	
Manhattan.....	20 New York.....	New York.....	".....	63	21	2	11	3	18	1	1	14	505	Charles M'Gowan,	2120 07	
Poughkeepsie...	21 Poughkeepsie....	Dutchess.....	Monday ..	62	15	4	11	8	1	..	..	15	116	of No. 1.....	888 19	
Knickerbocker...	22 New York.....	New York.....	Thursday ..	64	2	2	21	1	5	1	2	15	195		9352 77	
Mariner's.....	23 ".....	".....	Monday ..	64	7	2	5	9	18	2	2	19	238		1774 14	
Franklin.....	24 Troy.....	Rensselaer....	Wednesday.	17	4	6	18	3	11	3	11	126	..		545 45	
Niagara.....	25 Buffalo.....	Erie.....	Monday ..	38	28	3	18	3	10	3	1	9	224		1178 40	
Brooklyn.....	26 Brooklyn.....	King's.....	Tuesday ..	128	25	4	24	1	9	3	8	273	..		1473 27	
Trojan.....	27 Troy.....	Rensselaer....	Monday ..	12	2	2	2	3	1	..	..	12	133		710 49	
Ark.....	28 New York.....	New York.....	Wednesday.	42	9	3	2	3	3	..	..	11	304		1555 60	
Star.....	29 Lansingburgh ..	Rensselaer....	Tuesday ..	18	4	1	5	1	1	..	..	9	87		413 16	
National.....	30 New York.....	New York.....	Monday ..	37	5	1	..	..	2	1	1	7	136		1008 23	No report 3d quar.
Olive Branch....	31 ".....	".....	Wednesday.	79	4	1	20	1	3	1	7	116	..		1322 84	
American.....	32 Albany.....	Albany.....	".....	21	4	4	10	..	16	1	13	64	..		422 14	
Metropolitan...	33 New York.....	New York.....	Friday ..	43	4	5	..	6	5	3	1	8	206		1063 35	
Marion.....	34 ".....	".....	Thursday ..	37	9	2	4	1	1	..	2	8	350		1294 11	
Covenant.....	35 ".....	".....	".....	56	6	4	123	..	8	1	2	6	130		2234 73	
Enterprise.....	36 ".....	".....	".....	32	5	3	21	2	3	..	..	6	209		996 04	
Buffalo.....	37 Buffalo.....	Erie.....	Tuesday ..	42	23	3	3	3	3	3	1	6	209		1091 10	

Waterliet.....	35	West Troy.....	Albany.....	Monday.....	35	12	5	24	1	8	1	1	8	96
Nassau.....	36	Brooklyn.....	King's.....	Thursday.....	36	2	3	6	1	6	1	1	10	154
Greenwich.....	37	New York.....	New York.....	Monday.....	37	8	4	27	..	..	..	..	6	166
Meriden.....	38	Albany.....	Albany.....	Tuesday.....	38	6	..	7	4	..	..	..	11	81
Meriden.....	39	New York.....	New York.....	Wednesday.....	39	1	5	..	4	2	3	7	371	2412 00
Concord.....	40	".....	".....	Tuesday.....	40	..	1	6	3	..	..	7	42	360 92
Harmon.....	41	".....	".....	Monday.....	41	3	10	2	9	..	..	..	1	1195 84
King's County.....	42	Williamsburgh.....	King's.....	Wednesday.....	42	103	15	1	23	1	2	1	5	1247 71
Jefferson.....	43	New York.....	New York.....	Tuesday.....	43	54	3	2	25	..	3	1	6	1976 86
Mercantile.....	44	".....	".....	Thursday.....	44	75	13	1	7	..	..	..	3	1233 29
Tehoscoron.....	45	Buffalo.....	Erie.....	Thursday.....	45	70	19	4	3	..	..	1	10	767 46
Hancock.....	46	New York.....	New York.....	Wednesday.....	46	69	5	3	21	..	2	..	6	1435 57
Atlantic.....	47	Brooklyn.....	King's.....	Monday.....	47	32	3	1	4	..	1	..	6	869 96
Genesee.....	48	Rochester.....	Monroe.....	Tuesday.....	48	115	17	5	26	..	..	1	4	954 23
United Brothers.....	49	New York.....	New York.....	Thursday.....	49	116	8	7	..	..	..	1	5	1544 79
Rensselaer.....	50	Whitehall.....	Rensselaer.....	Thursday.....	50	52	8	11	10	..	..	..	4	592 04
Whitehall.....	51	Peekskill.....	Westchester.....	Tuesday.....	51	28	1	1	2	..	..	..	4	333 01
Coartland.....	52	Troy.....	Westchester.....	Thursday.....	52	33	9	2	..	..	..	..	4	339 35
Haleydon.....	53	New York.....	New York.....	Monday.....	53	15	2	13	..	..	..	..	5	304 77
Mutual.....	54	Poughkeepsie.....	Dutchess.....	Thursday.....	54	67	4	10	..	..	..	..	6	1166 99
Grove.....	55	New York.....	New York.....	Wednesday.....	55	43	8	4	9	..	..	..	3	705 77
Dutchess.....	56	West Troy.....	Albany.....	Friday.....	56	44	4	3	2	..	..	..	5	397 09
Howard.....	57	Brooklyn.....	King's.....	Tuesday.....	57	32	2	7	..	..	..	..	7	625 35
Williamsburgh.....	58	New York.....	New York.....	Wednesday.....	58	22	1	3	..	..	..	..	3	357 77
Spartan.....	59	Brooklyn.....	Albany.....	Thursday.....	59	1	..	3	2	1	..	..	3	39 77
Long Island.....	60	New York.....	New York.....	Friday.....	60	21	8	1	..	..	..	..	1	267 69
Empire.....	61	New York.....	Orange.....	Tuesday.....	61	8	1	10	12	..	..	..	6	337 94
Highland.....	62	Brooklyn.....	King's.....	Wednesday.....	62	60	19	6	2	..	..	..	1	537 71
Fulton.....	63	New York.....	New York.....	Thursday.....	63	14	1	2	..	..	..	..	2	121 23
Commercial.....	64	Rochester.....	Monroe.....	Friday.....	64	17	..	3	..	..	..	..	3	190 06
Oriental.....	65	Utica.....	Oneida.....	Tuesday.....	65	3	..	3	..	..	..	..	5	81 00
Teoronto.....	66	Albany.....	Tompkin's.....	Thursday.....	66	16	..	2	..	..	..	..	2	112 37
Onida.....	67	New York.....	New York.....	Friday.....	67	..	..	..	..	..	..	..	..	..
Ithaca.....	68	Brooklyn.....	Albany.....	Saturday.....	68	..	..	..	..	..	..	..	..	..
DEGREE LODGES	69	New York.....	New York.....	Sunday.....	69	..	..	..	..	..	..	..	..	..
New York.....	70	Brooklyn.....	Albany.....	Monday.....	70	..	..	..	..	..	..	..	..	..
Bowery.....	71	New York.....	New York.....	Tuesday.....	71	..	..	..	..	..	..	..	..	..
Erie.....	72	Brooklyn.....	Albany.....	Wednesday.....	72	..	..	..	..	..	..	..	..	..
Hudson.....	73	New York.....	New York.....	Thursday.....	73	..	..	..	..	..	..	..	..	..
United Brothers.....	74	Brooklyn.....	Albany.....	Friday.....	74	..	..	..	..	..	..	..	..	..
Clinton.....	75	New York.....	New York.....	Saturday.....	75	..	..	..	..	..	..	..	..	..
Rensselaer.....	76	Brooklyn.....	Albany.....	Sunday.....	76	..	..	..	..	..	..	..	..	..
Ridgely.....	77	New York.....	New York.....	Monday.....	77	..	..	..	..	..	..	..	..	..
Dutchess.....	78	Brooklyn.....	Albany.....	Tuesday.....	78	..	..	..	..	..	..	..	..	..
Selby.....	79	New York.....	New York.....	Wednesday.....	79	..	..	..	..	..	..	..	..	..
Albany City.....	80	Brooklyn.....	Albany.....	Thursday.....	80	..	..	..	..	..	..	..	..	..
	81	New York.....	New York.....	Friday.....	81	..	..	..	..	..	..	..	..	..
	82	Brooklyn.....	Albany.....	Saturday.....	82	..	..	..	..	..	..	..	..	..
	83	New York.....	New York.....	Sunday.....	83	..	..	..	..	..	..	..	..	..
	84	Brooklyn.....	Albany.....	Monday.....	84	..	..	..	..	..	..	..	..	..
	85	New York.....	New York.....	Tuesday.....	85	..	..	..	..	..	..	..	..	..
	86	Brooklyn.....	Albany.....	Wednesday.....	86	..	..	..	..	..	..	..	..	..
	87	New York.....	New York.....	Thursday.....	87	..	..	..	..	..	..	..	..	..
	88	Brooklyn.....	Albany.....	Friday.....	88	..	..	..	..	..	..	..	..	..
	89	New York.....	New York.....	Saturday.....	89	..	..	..	..	..	..	..	..	..
	90	Brooklyn.....	Albany.....	Sunday.....	90	..	..	..	..	..	..	..	..	..
	91	New York.....	New York.....	Monday.....	91	..	..	..	..	..	..	..	..	..
	92	Brooklyn.....	Albany.....	Tuesday.....	92	..	..	..	..	..	..	..	..	..
	93	New York.....	New York.....	Wednesday.....	93	..	..	..	..	..	..	..	..	..
	94	Brooklyn.....	Albany.....	Thursday.....	94	..	..	..	..	..	..	..	..	..
	95	New York.....	New York.....	Friday.....	95	..	..	..	..	..	..	..	..	..
	96	Brooklyn.....	Albany.....	Saturday.....	96	..	..	..	..	..	..	..	..	..
	97	New York.....	New York.....	Sunday.....	97	..	..	..	..	..	..	..	..	..
	98	Brooklyn.....	Albany.....	Monday.....	98	..	..	..	..	..	..	..	..	..
	99	New York.....	New York.....	Tuesday.....	99	..	..	..	..	..	..	..	..	..
	100	Brooklyn.....	Albany.....	Wednesday.....	100	..	..	..	..	..	..	..	..	..
	101	New York.....	New York.....	Thursday.....	101	..	..	..	..	..	..	..	..	..
	102	Brooklyn.....	Albany.....	Friday.....	102	..	..	..	..	..	..	..	..	..
	103	New York.....	New York.....	Saturday.....	103	..	..	..	..	..	..	..	..	..
	104	Brooklyn.....	Albany.....	Sunday.....	104	..	..	..	..	..	..	..	..	..
	105	New York.....	New York.....	Monday.....	105	..	..	..	..	..	..	..	..	..
	106	Brooklyn.....	Albany.....	Tuesday.....	106	..	..	..	..	..	..	..	..	..
	107	New York.....	New York.....	Wednesday.....	107	..	..	..	..	..	..	..	..	..
	108	Brooklyn.....	Albany.....	Thursday.....	108	..	..	..	..	..	..	..	..	..
	109	New York.....	New York.....	Friday.....	109	..	..	..	..	..	..	..	..	..
	110	Brooklyn.....	Albany.....	Saturday.....	110	..	..	..	..	..	..	..	..	..
	111	New York.....	New York.....	Sunday.....	111	..	..	..	..	..	..	..	..	..
	112	Brooklyn.....	Albany.....	Monday.....	112	..	..	..	..	..	..	..	..	..
	113	New York.....	New York.....	Tuesday.....	113	..	..	..	..	..	..	..	..	..
	114	Brooklyn.....	Albany.....	Wednesday.....	114	..	..	..	..	..	..	..	..	..
	115	New York.....	New York.....	Thursday.....	115	..	..	..	..	..	..	..	..	..
	116	Brooklyn.....	Albany.....	Friday.....	116	..	..	..	..	..	..	..	..	..
	117	New York.....	New York.....	Saturday.....	117	..	..	..	..	..	..	..	..	..
	118	Brooklyn.....	Albany.....	Sunday.....	118	..	..	..	..	..	..	..	..	..
	119	New York.....	New York.....	Monday.....	119	..	..	..	..	..	..	..	..	..
	120	Brooklyn.....	Albany.....	Tuesday.....	120	..	..	..	..	..	..	..	..	..
	121	New York.....	New York.....	Wednesday.....	121	..	..	..	..	..	..	..	..	..
	122	Brooklyn.....	Albany.....	Thursday.....	122	..	..	..	..	..	..	..	..	..
	123	New York.....	New York.....	Friday.....	123	..	..	..	..	..	..	..	..	..
	124	Brooklyn.....	Albany.....	Saturday.....	124	..	..	..	..	..	..	..	..	..
	125	New York.....	New York.....	Sunday.....	125	..	..	..	..	..	..	..	..	..
	126	Brooklyn.....	Albany.....	Monday.....	126	..	..	..	..	..	..	..	..	..
	127	New York.....	New York.....	Tuesday.....	127	..	..	..	..	..	..	..	..	..
	128	Brooklyn.....	Albany.....	Wednesday.....	128	..	..	..	..	..	..	..	..	..
	129	New York.....	New York.....	Thursday.....	129	..	..	..	..	..	..	..	..	..
	130	Brooklyn.....	Albany.....	Friday.....	130	..	..	..	..	..	..	..	..	..
	131	New York.....	New York.....	Saturday.....	131	..	..	..	..	..	..	..	..	..
	132	Brooklyn.....	Albany.....	Sunday.....	132	..	..	..	..	..	..	..	..	..
	133	New York.....	New York.....	Monday.....	133	..	..	..	..	..	..	..	..	..
	134	Brooklyn.....	Albany.....	Tuesday.....	134	..	..	..	..	..	..	..	..	..
	135	New York.....	New York.....	Wednesday.....	135	..	..	..	..	..	..	..	..	..
	136	Brooklyn.....	Albany.....	Thursday.....	136	..	..	..	..	..	..	..	..	..
	137	New York.....	New York.....	Friday.....	137	..	..	..	..	..	..	..	..	..
	138	Brooklyn.....	Albany.....	Saturday.....	138	..	..	..	..	..	..	..	..	..
	139	New York.....	New York.....	Sunday.....	139	..	..	..	..	..	..	..	..	..
	140	Brooklyn.....	Albany.....	Monday.....	140	..	..	..	..	..	..	..	..	..
	141	New York.....	New York.....	Tuesday.....	141	..	..	..	..	..	..	..	..	..
	142	Brooklyn.....	Albany.....	Wednesday.....	142	..	..	..	..	..	..	..	..	..
	143	New York.....	New York.....	Thursday.....	143	..	..	..	..	..	..	..	..	..
	144	Brooklyn.....	Albany.....	Friday.....	144	..	..	..	..	..	..	..	..	..
	145	New York.....	New York.....	Saturday.....	145	..	..	..	..	..	..	..	..	..
	146	Brooklyn.....	Albany.....	Sunday.....	146	..	..	..	..	..	..	..	..	..
	147	New York.....	New York.....	Monday.....	147	..	..	..	..	..	..	..	..	..
	148	Brooklyn.....	Albany.....	Tuesday.....	148	..	..	..	..	..	..	..	..	..
	149	New York.....	New York.....	Wednesday.....	149	..	..	..	..	..	..	..	..	..
	150	Brooklyn.....	Albany.....	Thursday.....	150	..	..	..	..	..	..	..	..	..
	151	New York.....	New York.....	Friday.....	151	..	..	..	..	..	..	..	..	..

ANNUAL REPORT of the R. W. Grand Lodge of the State of Pennsylvania, I. O. O. F., to the R. W. Grand Lodge of the United States, commencing September 1, 1841, and ending August 31, 1842.

The R. W. Grand Lodge of Pennsylvania is composed of 726 members, and has under her jurisdiction 53 working Lodges.

LODGES.	Numbers.	Where Held.	County.	Time of Meeting.	Initiations.	Suspensions.	Expulsions.	Deaths.	Past Grands.	Contributing Members.	P. G. Masters.	Revenue.	REMARKS.
Grand Lodge Pennsylvania,	1	Philadelphia,	Philadelphia,	Bi-Monthly, Wednesday,	23	22	—	2	99	198		\$ 823 17	3d Monday's.
Washington,	2	do.	do.	Tuesday,	47	22	—	9	25	204		1061 27	
Wayne,	3	do.	do.	Monday,	19	—	1	—	18	118	Sam. H. Perkins	512 07	
Morning Star,	4	do.	do.	Friday,	16	2	—	—	11	41		216 15	
Franklin,	5	do.	do.	Thursday,	13	10	1	—	22	66		281 03	
General Marion,	6	do.	do.	Friday,	10	16	1	3	32	175		672 32	
Herman,	7	Kensington,	do.	Tuesday,	41	—	1	2	32	170		745 65	
Rising Sun,	8	Frankford,	do.	Saturday,	14	5	—	2	92	110		535 44	
Mechanic's,	9	Pittsburg,	Alleghany,	Thursday,	3	—	—	—	12	80		137 26	No Report since Dec. 1841.
Philomatheon,	10	Germantown,	Philadelphia,	Saturday,	19	80	—	—	26	109		497 18	
Kensington,	11	Kensington,	do.	Wednesday,	19	—	8	1	24	134	John T. Brown.	514 00	
Philadelphia,	13	Philadelphia,	do.	do.	27	—	—	—	28	147	Horn R. Kneass, }	577 14	
Wilkey,	14	Frankford,	do.	Saturday,	9	1	—	—	27	75	Samuel Pryor, }	288 21	June qr. Report not received.
Philanthropic,	15	Philadelphia,	do.	Tuesday,	41	22	—	—	33	115	W. J. A. Burkey.	621 60	
La-Fayette,	18	do.	do.	Thursday,	35	—	3	—	27	131	Jacob Hubel.	723 69	
Amity,	19	do.	do.	do.	38	9	—	4	29	143		861 83	
Miners'	20	Pottsville,	Schuylkill,	Saturday,	30	1	1	1	23	150		528 32	
Teutonia,	21	Philadelphia,	Philadelphia,	Monday,	45	2	—	—	12	135		602 63	
Friendship,	23	do.	do.	Tuesday,	16	—	1	1	19	80	Howell Hopkins,	391 05	
Western Star,	24	Pittsburg,	Alleghany,	Monday,	5	—	2	—	10	53		130 00	
Penn,	26	Kensington,	Schuylkill,	do.	8	—	1	1	15	65		266 39	
Shuylkill,	27	Port Carbon,	Schuylkill,	Tuesday,	3	—	—	—	4	55		114 79	
Hepocasia Adolphon,	28	Kensington,	Philadelphia,	Thursday,	24	—	—	2	26	117	John W. Stokes,	463 52	
Robert Morris,	29	Philadelphia,	do.	Wednesday,	21	9	—	1	22	84		366 65	
Manyunk,	31	Manyunk,	do.	Saturday,	10	—	—	—	19	77		266 48	
Decatur,	33	Philadelphia,	do.	Wednesday,	16	9	—	1	21	83		493 00	
Benevolent,	40	Village Green,	Delaware,	1st & 3d Satur'y	5	—	—	—	11	41		227 88	
Hancock,	43	Philadelphia,	Philadelphia,	Friday,	4	6	—	1	19	60		239 98	

ANNUAL REPORT OF RELIEF,

Of the Subordinate Lodges under the jurisdiction of the R. W. G. Lodge of New York, shewing the Relief extended in the year commencing July 1, 1841. and end. June 30, 1842.

LODGES.	Numbers.	No. of brothers relieved.	No. widowed families rel'd.	No. bro's bur'd.	Amount paid for relief of broth.	Amount paid for relief of wid'd families.	Amount paid for education of Orphans.	Amount paid for burying dead.	TOTAL.
Columbia,.....	1	65	5	—	\$ 815 00	\$ 100 50	\$	\$ 60 00	\$ 975 50
Tompkin's,.....	9	30	—	—	367 50	.....	.....	.....	367 50
New York.....	10	125	12	9	1690 75	265 50	.....	474 00	2430 25
Getty's.....	11	233	7	4	788 86	135 00	.....	120 00	1043 86
Germania.....	13	85	3	—	333 25	66 75	.....	15 00	415 00
Teutonia.....	14	25	3	—	336 00	27 00	.....	15 00	378 00
German Colonial.	16	9	1	—	43 00	.....	.....	20 00	68 00
Perseverance....	17	83	9	5	102 00	30 00	.....	105 00	237 00
La-Fayette.....	18	22	—	—	97 50	.....	.....	.....	97 50
Firemen's.....	19	12	1	—	207 00	.....	.....	56 81	263 81
Manhattan.....	20	109	8	1	1544 63	189 00	.....	.....	1773 63
Poughkeepsie..	21	26	1	—	270 00	.....	.....	30 00	300 00
Knickerbocker..	22	25	3	2	230 00	55 00	.....	100 00	335 00
Mariners'.....	23	68	5	3	453 50	116 25	.....	120 00	694 75
Franklin.....	24	24	1	2	134 50	206 87	15 00	10 50	366 87
Niagara.....	25	37	1	—	824 00	.....	.....	30 00	854 00
Brooklyn.....	26	78	1	1	849 50	3 00	.....	45 00	897 50
Trojan.....	27	31	2	—	444 00	.....	.....	105 00	549 00
Ark.....	28	62	2	—	901 00	7 00	.....	.....	908 00
Star.....	29	13	—	—	199 18	.....	.....	.....	199 18
National.....	30	—	—	—	.....	.....	.....	no report.	.....
Olive Branch....	31	25	2	1	210 00	8 00	.....	40 00	258 00
American.....	32	13	—	—	121 00	.....	.....	5 77	126 77
Metropolitan....	33	34	1	2	577 00	40 00	.....	80 00	697 00
Marion.....	34	48	4	1	726 00	74 00	.....	45 00	845 00
Covenant.....	35	101	3	2	1334 00	29 00	48 00	60 00	1521 00
Enterprize.....	36	50	3	—	582 00	8 00	.....	.....	590 00
Buffalo.....	37	17	1	—	231 00	.....	.....	30 00	311 00
Watervliet.....	38	30	1	—	210 00	.....	.....	73 00	283 00
Nassau.....	39	63	1	1	670 00	3 00	.....	75 00	748 00
Greenwich.....	40	10	1	—	239 30	.....	.....	30 00	269 30
Phoenix.....	41	7	—	—	69 00	.....	.....	15 00	84 00
Meridian.....	42	81	5	3	1333 81	61 00	.....	105 00	1499 81
Concorde.....	43	15	1	—	95 69	2 00	.....	15 00	112 69
Harmony.....	44	49	—	—	495 00	.....	.....	30 00	525 00
King's County—	45	24	1	—	380 00	.....	.....	60 00	440 00
Jefferson.....	46	111	2	3	558 75	53 00	.....	120 00	731 75
Mercantile.....	47	23	1	—	529 00	5 00	.....	25 00	559 00
Tehosororon....	48	9	1	—	142 88	.....	.....	30 00	172 88
Hancock.....	49	62	3	—	250 00	12 50	.....	.....	262 50
Atlantic.....	50	35	1	—	266 00	5 00	.....	40 00	311 00
Genesee.....	51	8	1	—	88 13	.....	.....	30 00	118 13
United Brothers-	52	58	1	1	453 50	3 00	.....	72 10	528 60
Rensselaer.....	53	12	—	—	164 50	.....	.....	.....	164 50
Whitehall.....	54	4	—	—	10 30	.....	.....	.....	10 30
Courtlandt.....	55	5	—	—	35 00	.....	.....	.....	35 00
Halcyon.....	56	3	—	—	3 50	.....	.....	.....	3 50
Mutual.....	57	22	—	—	183 00	.....	.....	15 00	198 00
Grove.....	58	9	2	—	27 00	10 00	.....	.....	37 00
Dutchess.....	59	7	—	—	7 75	.....	.....	.....	7 75
Howard.....	60	11	1	—	143 50	2 00	.....	.....	145 50
Williamsburgh..	61	—	—	—	.....	.....	.....	.....	.....
Spartan.....	62	—	—	—	.....	.....	.....	.....	.....
Long Island.....	63	4	—	—	17 00	.....	.....	.....	17 00
Empire.....	64	13	1	—	14 91	4 00	.....	.....	18 91
Highland.....	65	—	—	—	.....	.....	.....	.....	.....
Fulton.....	66	2	—	—	2 00	.....	.....	.....	2 00
Commercial.....	67	7	—	—	4 00	.....	.....	.....	4 00
Oriental.....	68	—	—	—	.....	.....	.....	.....	.....
Teoronto.....	69	—	—	—	.....	.....	.....	.....	.....
Onedia.....	70	—	—	—	.....	.....	.....	.....	.....
Ithaca.....	71	—	—	—	.....	.....	.....	.....	.....
	2139	91	53		\$20955 69	\$1521 37	\$63 00	\$2302 18	\$24842 24

REPORT of the R. W. Grand Lodge of the District of Columbia of the I. O. O. F., to the R. W. Grand Lodge of the United States, commencing July 1st, 1841, and ending June 30th, 1842, inclusive.

The R. W. G. Lodge of the District of Columbia is composed of 111 members, and has under her jurisdiction 7 working Lodges.

LODGES.	Numbers.	Where Held	County.	Time of Meeting.	Initiations.	Admitted by card.	Withdrawn by card.	Rejected.	Reinstated.	Suspended.	Expulsions.	Deaths.	Names Past Grand Masters.	P. G. Masters.	Past Grands.	Whole number of contributing Members.	Revenue to the School Fund.	Revenue to the General Fund.	Total amount of Revenue.	Total amount of expenses other than Reliefs of any kind.
Central.....	1	Wash. City..	Washington.	Friday.....	42	5	1	1	1	9	1	1	Jas. Gettys, P. G. Sire	4	30	146	\$86 08	\$1073 51	\$1159 59	\$743 61
Washington.	6	do do.	do.	Tuesday..	35	6	9	3	1	5	2	2	Jos. Burrows.....	2	22	115	166 43	642 63	809 06	222 93
Eastern.....	7	do N. Y. rd	do.	Friday.....	4	1	1	1	1	2	1	1	W. W. Moore.....	1	9	43	30 25	197 46	927 71	54 18
Potomac.....	8	Alexandria.	do.	do.	63	2	4	18	1	1	1	2	J. C. McKelden.....	1	15	139	100 31	1163 33	1263 64	1010 16
Harmony.....	9	Wash. N. Y.	Washington.	Monday..	7	3	1	1	1	1	1	1	Jno. T. Towers.....	1	11	50	26 71	247 28	273 99	128 01
Columbia.....	10	do City..	do.	Thursday.	36	7	5	1	1	3	1	1	Jos. Beardsley.....	1	12	89	84 85	638 68	723 56	344 47
Union.....	11	do N. Y. rd	do.	Wednesday.	13	1	1	1	1	1	1	1	.....	1	6	49	24 92	279 97	304 89	91 17
					200	20	22	28	4	21	2	6		6	105	631	\$519 58	\$4242 86	\$4762 44	\$2594 73

*Non payment of Dues.

†Improper Conduct.

‡Benjamin Willet, for defrauding and running away from his creditors.

§Cause not given.

ANNUAL REPORT of Relief of the Subordinate Lodges under the jurisdiction of the R. W. Grand Lodge of the D. of Columbia, I. O. O. F., showing the Relief in the Year, commencing July 1st, 1841, and ending June 30th, 1842, inclusive.

LODGES.	Numbers.														Total amount on Hand.
	Brothers relieved of own Lodges.	Brothers relieved vis- iting, strangers.	Widowed fam. reliev'd.	Brothers buried.	Orphans Educating.	Amount paid for relief of brothers (own lod.)	Amount paid for relief of brothers. (vis. stran.)	Amount paid for relief of widowed families.	Amount paid for burying Dead.	Amount paid for educating Orphans.	Total amount of relief during the year.	Amount on hand for future application to the School Fund.	Amount on hand for future application to the General Fund.		
Central.....	1	23	4	2	3	\$168 00	\$25 00	\$40 00	.....	\$36 25	\$369 25	\$195 20	\$795 72	\$990 92
Washington.....	6	17	3	3	2	177 00	20 00	61 50	\$71 50	.....	330 00	387 38	777 04	1164 42
Eastern.....	7	4	2	3	2	24 00	10 00	.....	.....	.....	34 00	123 97	352 19	511 16
Potomac.....	8	55	2	2	3	625 94	23 12	119 77	80 00	9 00	857 83	189 56	.....	189 56
Harmony.....	9	12	1	1	1	124 00	5 00	.....	.....	.....	129 00	55 71	164 73	220 44
Columbia.....	10	9	3	1	1	36 00	15 00	40 00	63 99	.....	154 99	130 00	349 89	479 89
Union.....	11	3	3	1	1	142 00	18 00	.....	30 00	.....	190 00	35 96	68 10	104 06
	123	18	7	6	6	\$1296 94	\$ 116 12	\$261 27	\$245 49	\$45 25	\$1965 07	\$1122 78	\$2537 67	\$3660 45	

REPORT of the R. W. G. Lodge of the State of Delaware, I. O. O. F., to the R. W. G. Lodge of the United States, commencing July, 1841, and ending July, 1842.

The R. W. G. Lodge of Delaware is composed of 19 members, and has under her jurisdiction 3 working Lodges.

LODGES.	Nos.	Where Held.	County.	Time of Meeting.	Initia-tions.	Rejec-tions.	Ad. by card.	Withdrn by card.	Rein-state-ments.	Suspen-sions.	Expul-sions.	Deaths.	Past Grands.	Contrib. members.	Revenue.
Delaware...	1	Wilmington.	Newcas.	Tuesday...	10	.....	5	.....	5	.....	.....	.....	6	20	\$81 62
Mechanics...	4	do.....	do.....	Saturday...	35	1	2	14	.....	.....	1	.....	15	64	358 33
Morning Star	5	Smyrna.....	Kent....	Wednesday	13	.....	5	.....	.....	.....	.....	.....	1	18	143 50
					68	1	12	14	5		1		22	102	\$583 45

ANNUAL REPORT of the R. W. Grand Lodge of the State of Louisiana, I. O. O. F., to the R. W. G. Lodge of the United States, commencing June 1st, 1841, and ending June 1st, 1842.

The R. W. Grand Lodge is composed of 20 members, and has under her jurisdiction 2 working Lodges.

LODGES.	Nos.	Where Held.	Parish.	Time of Meeting.	Initia-tions.	Rejec-tions.	Deposi'd card.	Withdrn by card.	Sus'n-sions.	Cause.	Exp.	Cause.	Contrib. members.	Amount of Receipts.
Felicians...	4	Bayou Sara..	W. Felicians	Thursday..	1	.....	1	3	20	non-pay.	1	J. S. Cash for	32	\$233 19
Union.....	6	New Orleans	Orleans.....	Monday...	5	1	10	4	39	of Dues.	.....	con. m. O. F.	60	945 73
					6	1	11	7	59		1		92	\$1178 92

Names of the M. W. Past G. Masters, A. Mondelli, G. Hillman, H. Williams, A. W. Scates, J. De Cordova, the two last are resp. in Sub. Lodge.
 N. B. In Union Lodge expended for relief during the year \$333, Deceased Members 4, Members in arrears 39.
 In Felicians Lodge do do do 2 do 20.

ANNUAL REPORT of the R. W. G. Lodge of the State of Ohio, I. O. O. F., to the R. W. G. Lodge of the United States, one year, commencing 16th January, 1841, and ending 15th January, 1842.

The R. W. Grand Lodge of Ohio is composed of 191 members, and has under her jurisdiction 10 working Lodges.

LODGES.	Numbers.	Where Held.	County.	Time of Meeting.	Initiated.	Rejected.	Admitted by card.	Withdrawn by card.	Reinstated.	Suspensions.	Expulsions.	Deaths.	Past Grand Masters.	Contributing Members.	Revenue.	Relief.
Ohio.....	1	Cincinnati...	Hamilton...	Monday.....	20	2	14	..	..	..	15	1	Samuel Cobb,....	183	\$999 33	\$170 00
Washington.	2	do.....	do.....	Tuesday....	17	1	3	6	..	..	10	4	240 M. R. Southard...	20	1025 33	229 00
Cincinnati.	3	do.....	do.....	Wednesday..	24	4	11	5	1	..	25	4	34 267 Samuel Peel,...	34	1230 76	511 37
Franklin....	4	do.....	do.....	Thursday....	22	2	9	1	..	..	15	3	103 Wm. H. Ross,...	25	706 16	503 00
Montgomery.	5	Dayton.....	Montgomery.	Wednesday..	15	5	1	4	1	..	7	1	148 R. R. Andrews,...	20	807 75	16 37
Jefferson....	6	Steubenville.	Jefferson....	Tuesday....	23	5	4	9	..	..	2	1	90 David Churchill,...	12	452 50	79 00
Charity.....	7	Lancaster....	Fairfield....	Monday.....	11	..	2	..	..	..	2	1	64 Isaac Hefley,....	10	290 04	35 00
Piqua.....	8	do.....	Miami.....	Wednesday..	29	2	..	..	..	..	1	10	..	54	614 21	83 00
Columbus....	9	do.....	Franklin....	Monday.....	26	3	6	3	..	..	3	2	..	9	677 07	109 50
Wayne.....	10	Dayton.....	Montgomery.	Tuesday....	15	1	2	1	..	..	..	..	..	9	370 29	2 00
					202	23	39	47	5	..	79	18		191	\$7173 44	\$1738 24

ANNUAL REPORT of the R. W. G. Lodge of the State of New Jersey, I. O. O. F., to the R. W. Grand Lodge of the United States, commencing September 1st, 1841, and ending September 1st, 1842.

The R. W. G. Lodge is composed of 47 members, and has under her jurisdiction 10 working Lodges.

LODGES.	Numbers.	Where Held.	County.	Time of Meeting.	Initiations.	Rejections.	Admitted by card.	Withdrawn by card.	Reinstatements.	Suspensions.	Expulsions.	Deaths.	Past Grands.	Contribut. members.	Revenue.	Past Grand Masters.	No. brothers relieved.	No. wid. fam. relieved.	No. brothers buried.	Amount paid for relief of brothers.	Amount paid for Education of Orphans.	Amount paid for burying the dead.	Amount of school, widows and orphans fund.
Benevolent....	2	Patterson.....	Passaic.....	Saturday....	1	1	1	1	1	1	1	1	3	41	\$47 25	Wm. C. Brainin,	2	2	2	\$236 50	\$50 00	\$60 00	\$310 00
Trenton.....	3	Trenton.....	Mercer.....	Tuesday....	52	1	17	17	5	13	2	25	200	804 54	John McCully,	1	1	1	3 50			30 24	
Concordia.....	4	Trenton.....	Mercer.....	Wednesday..	64	1	1	1	1	1	1	1	1	8	79	574 22	S. B. Scattergood,	1					
N. Brunswick..	6	N. Brunswick.	Somerset..	Tuesday....	17	1	1	1	1	1	1	1	6	43	93 02	H. C. Boswell, of	11			167 00		69 00	
Howard.....	7	Newark.....	Essex.....	Monday.....	174	40	16	16	1	1	1	1	3	171	1549 37	No. 3.	11	1					
Newark.....	8	Newark.....	do.....	Friday.....	60	1	1	1	1	1	1	1	2	80	519 96	S. Van Sickell, of	5						
Franklin.....	9	Elizabethtown.	do.....	Monday.....	31	1	1	1	1	1	1	1	42	31		No. 4.	1						
Nassau.....	10	Princeton.....	Mercer.....	Thursday....	31	1	1	1	1	1	1	1	3	42									
Friendship....	11	Newark.....	Essex.....	do.....	42	1	1	1	1	1	1	1	20										
La-Fayette....	12	Orange.....	do.....	do.....	20	1	1	1	1	1	1	1	17	1			17	1	2	\$407	\$50 00	\$129 00	\$340 24
					368	42	1	133	6	13	2	3	47	749	\$3591 36								

ANNUAL REPORT of the R. W. Grand Lodge of the State of Kentucky, I. O. O. F. to the R. W. Grand Lodge of the United States, commencing August 1st, 1841, and ending August 1st, 1842.

The R. W. Grand Lodge of Kentucky is composed of 120 members, and has under her jurisdiction 12 working Lodges.

LODGES.	Where Held	County.	Time of Meeting.	Initiations	Admitted by Card.	Hon. Memb	Expelled.	Suspended	Rejected.	Whole No	Members,	Whole Amount of Receipts.	Whole Amount of Orphan & School Fund.	Bro. rel'd.	Wid. Fam. reliev'd.	Bro's bur'd	Amount'd for relief of Brothers.	Amount'd for relief of Wid. Fam.	Amount'd for Education Orphans.	Amount paid for bur. the dead.	Total Amount expended in Char'ts.
Boone.....	1 Louisville...	Jefferson...	Monday.....	6	2	4	5	42	119	87	539 29	\$	718 10	10	3	3	\$341 50	\$30 00	\$10 00	\$	\$381 50
Chosen Friends	2 .....do.....	.....do.....	Tuesday.....	8	3	4	5	15	1	91	610 24	\$	833 61	8	..	3	135 00	39 25	..	..	174 25
Washington...	3 Covington...	Campbell...	Wednesday...	7	2	3	7	..	2	61	434 20	\$	249 51	8	..	3	77 00	35 00	..	14 00	126 00
Lorraine.....	4 Louisville...	Jefferson...	.....do.....	12	3	1	6	15	..	55	475 25	\$	154 13	8	2	1	111 95	16 25	..	70 00	198 20
Friends-hip...	5 Lexington...	Fayette...	Tuesday.....	17	6	3	13	41	1	78	902 80	\$	413 84	7	..	2	526 12	..	..	30 00	556 12
Capitol.....	6 Frankfort...	Franklin...	Monday.....	19	1	2	5	113	5	71	772 58	\$	184 16	1	1	..	48 00	5 00	..	..	53 00
Franklin.....	7 Lancaster...	Garrard...	Saturday.....	20	3	4	12	42	3	40	475 36	\$	31 67	..	..	1	135 00	11 12	..	..	146 1
Central.....	8 Danville...	Boyle...	Tuesday.....	5	1	1	2	..	..	27	154 64	\$	3 72	..	..	..	..	..	..	..	..
Social.....	9 Stanford...	Lincoln...	Wednesday...	15	..	1	..	..	..	20	350 25	\$	8 50	..	..	..	..	..	..	..	..
Union.....	10 Nicholasville	Jessamine...	Saturday.....	18	..	..	..	..	..	23	399 62	\$	2 00	..	..	..	..	..	..	..	..
Lafayette.....	11 Georgetown.	Scott.....	Tuesday.....	3	..	..	..	..	..	10	96 37	\$	4 37	..	..	..	..	..	..	..	..
De Kalb.....	12 Maysville...	Mason.....	Monday.....	10	..	..	1	..	..	14	185 00	\$	..	..	..	..	..	..	..	..	..
	140			21	19	56	3	67	10	577	\$ 5385 60	\$	2603 67 32	6	9		\$1374 57	\$186 62	\$10 00	\$114 00	\$1635 19

*Drunkeness.

†Dishonesty.

‡Non-payment of Dues.

ANNUAL REPORT OF RELIEF,
*of the Subordinate Lodges, under the jurisdiction of the R. W. G.
 Lodge of the State of Virginia, I. O. O. F. shewing the relief in
 the year commencing April, 1841, and ending April, 1842.*

LODGES.	Numbers.	Bro. rel'd.	Wid. fam. relieved.	bro. bur.	Relief of Brothers.	Relief of Wid. fam's	Educa. of Orphans.	Burying the Dead.	Total Amount.	REMARKS.
Virginus.....	1	6	1		\$ 80 00	\$.....	\$ 2 75	\$ 30 00	\$ 112 75	
Washington...	2				95 86	56 00	39 00	.....	190 86	
Virginus.....	3				.....	.....	.....	.....	.....	Norep
Jefferson.....	4				.....	.....	.....	.....	.....	do.
Old Dominion..	5	38	4	4	435 00	802 00	122 00	210 00	1569 00	
Madison.....	6				.....	.....	.....	.....	.....	do.
Union.....	7	9			102 00	.....	.....	20 00	122 00	
Monroe.....	8	9	1		201 00	.....	.....	9 50	210 50	
Lafayette.....	9				.....	.....	.....	.....	.....	do.
Friendship.....	10	4			31 00	.....	.....	.....	31 00	
Willey.....	11	3			30 00	.....	.....	.....	30 00	
Powhatan.....	12				.....	.....	.....	.....	.....	do.
Franklin.....	13	3			18 00	.....	.....	.....	18 00	
Rappahannock.	14				.....	.....	.....	.....	.....	do.
Patrick Henry.	15	3	1	2	24 00	43 00	.....	68 00	135 00	
Appomattox...	16				.....	.....	.....	.....	.....	do.
Lynchburg.....	17				.....	.....	.....	.....	.....	do.
St. Paul's.....	18	8			46 50	.....	.....	20 00	66 50	
Harmony.....	19				.....	.....	.....	.....	.....	do.
Harmony.....	20				.....	.....	.....	.....	.....	do.
Smithfield.....	21				.....	.....	.....	.....	.....	do.
	83	5	8		\$1063 36	\$901 00	\$163 75	\$357 50	\$2485 61	

ANNUAL REPORT of the R. W. Grand Lodge of Indiana, to the R. W. Grand Lodge of the United States, I. O. O. F.

The Grand Lodge of Indiana is composed of 91 members, and has under her jurisdiction 9 working Lodges.

LODGES.	Numbers.	Where Held.	County.	Time of Meeting.	Initiations.	Suspensions.	Cause.	Con. Memb's.	Revenue.	REMARKS.
Marion.....	2	Madison.....	Jefferson.....	Monday.....	13	20	Non-pay. Dues	70	\$ 283 77	
Jefferson.....	3	Jeffersonville.....	Clark.....	".....	5	3	".....	47	314 16	
Friendship.....	4	Rising Sun.....	Dearborn.....	Thursday.....	3	1	".....	21	125 20	
Vevay.....	6	Vevay.....	Switzerland.....	".....	2	4	".....	51	147 80	
Shawnee Star.....	7	Evansville.....	Vanderburgh.....	Wednesday.....	1	2	".....	62	422 37	
Union.....	8	Lawrenceburgh.....	Dearborn.....	".....	16	1	".....	50	304 25	
Patriot.....	9	Paris.....	Switzerland.....	".....	2	1	".....	26	81 37	
New Albany.....	10	New Albany.....	Floyd.....	Monday.....	1	2	Drunk & Gamb.	45	222 25	
Washington.....	11	Madison.....	Jefferson.....	Thursday.....	4	1	".....	40	104 83	
					47	31		413	\$ 2006 00	

ANNUAL REPORT of the R. W. Grand Lodge of the State of Mississippi, I. O. O. F., to the R. W. Grand Lodge of the United States, commencing May, 1841, and ending May, 1842.

The R. W. G. Lodge of the State of Mississippi is composed of 48 members, and has under her jurisdiction 6 working Lodges.

LODGES.	Numbers.	Where Held.	County.	Time of Meeting.	Initiations.	Suspensions.	Cause.	Expulsions	Cause.	Rejections.	Reinitiate's	Ad. by Card.	Withdrawn	Deaths.	Contrib. Members.	P. G. Masters.	Revenue.	REMARKS.
Mississippi.....	1	Natchez.....	Adams.....	Wednesday.....	13	12	Non-p dues..	1	Non-p dues..	..	6	14	2	69	M. Rufner.....	..	\$ 766 10	
Washington.....	2	".....	".....	Thursday.....	4	12	".....	1	".....	..	5	2	35	Wm. Dale.....	..	390 00		
Warren.....	3	Vicksburg.....	Warren.....	".....	13	1	".....	1	".....	..	5	14	3	78	Benj. Walker.....	..	667 00	
Howard.....	4	".....	".....	Friday.....	9	10	".....	3	Non-p dues..	..	1	1	1	32	S. Halsey.....	..	199 50	Surrend. Charter.
Grenada.....	6	Grenada.....	Yalobusha.....	".....	13	1	Im. Conduct.	1	Im. Conduct.	..	13	1	21	..	..	401 50		
Rufner.....	7	Raymond.....	Hinds.....	".....	7	7	Non-p dues..	1	Non-p dues..	..	1	3	15	2	62	..	222 00	Surrend. Charter.
Mason.....	8	Vicksburg.....	Warren.....	Wednesday.....	11	1	".....	1	".....	..	3	2	62	..	..	412 00		
Wm. Dale.....	9	Liberty.....	Amite.....	".....	15	1	".....	1	Theft.....	..	1	2	22	..	..	479 00		
					85	42		6		4	43	64	9	332			\$ 3537 10	

ANNUAL REPORT of the R. W. Grand Lodge of the State of Missouri, I. O. O. F., to the R. W. Grand Lodge of the United States, commencing May 1, 1841, and ending August 1, 1842.

The R. W. Grand Lodge of the State of Missouri is composed of 51 members, and has under her jurisdiction 5 working Lodges and a Degree Lodge.

LODGES.	Numbers.	Where Held.	When Established.	Time of Meeting.	No. of Members.	Initiations.	Expelled.	Suspended.	Cause.	Receipts.	Amount Expended in Charity.	Revenue.	Names of P. G. Mast's.
Travellers Rest..	1	St. Louis City & County.	June 12, 1838, St. Louis.	Monday...	78	18	*1	13	Non-p dues	\$1026 75	\$233 00	\$ 96 56	J. Dawson.
Wildcy.....	2	Same.....	.....do.....do.....	Tuesday..	78	31	†1	5	Same.....	1203 81	195 80	102 33	W. Blackburn.
Germania.....	3	.....do.....	Sept. 5th, 1840...do....	Thursday..	67	22			.....	690 55	55 00	80 82	G. W. Callahan.
St. Louis.....	5	.....do.....	Aug. 21, 1841...do....	Saturday...	48	33			.....	577 15	120 00	57 70	Wm. S. Stewart.
Far West.....	4	Boonville, Cooper Cou'y	Dec. 26, 1840, Boonv'ie.	Monday:...	55	33	1		.....	900 32	10 00	90 01	
					326	137	3	18		\$4398 58	\$613 80	\$437 42	

*Intemperance and immoral conduct.

†Conduct unbecoming an Odd-Fellow.

ANNUAL REPORT of the R. W. Grand Lodge of the State of Illinois, I. O. O. F., to the R. W. Grand Lodge of the United States, commencing April 25, 1841, and ending August 12, 1842.

The R. W. Grand Lodge of Illinois is composed of 14 members, and has under her jurisdiction 8 working Lodges.

LODGES.	Where Held	County.	Time of Meeting.	Initiations.	Rejections.	Suspensions.	Expulsions.	Cause.	Contributing Members.	Receipts.	REMARKS.
Western Star..	Alton.....	Madison.....	Monday.....	50					235	\$ 301 01	
Alton.....	Alton.....	Madison.....	Tuesday.....								No Report.
Clarke.....	Greenville...	Bond.....	Tuesday.....						30	22 50	No Report.
Illini.....	Jacksonville..	Morgan.....	Saturday.....			15		Non-p dues	13	27 86	13 Members in good standing.
Wilkey.....	Galena.....	Jo. Davies...	Saturday.....	30			#3		93	158 09	
Sangamon.....	Springfield...	Sangamon.....	Monday.....	13	2		5		41	254 26	
Jefferson.....	Belleville...	St. Clair.....	Friday.....	32					38	567 50	
Washington....	Springfield...	Sangamon.....	Tuesday.....	11	1				21	70 80	
				50	315	5					
									235	\$ 301 01	

John Woods, unbecoming conduct. Constantine Kaldenback, unbecoming conduct. James I. Clarke, for fraud.

ANNUAL REPORT of the R. W. Grand Lodge of the State of Tennessee, I. O. F., to the R. W. Grand Lodge of the United States, commencing July 16, 1841, and ending July 16, 1842.

The Right Worthy Grand Lodge of Tennessee is composed of 17 members, and has under her jurisdiction 4 working Lodges.

LODGES.	Numbers	Where Held.	County.	Time of Meeting.	Initiations.	Rejections.	Ad. Card.	Withdrawn by Card.	Suspend's	Cause.		Expulsion	Cause.	Deaths.	P. Grands.	Contributing Members.	P. G. M's.	Relief.	Revenue.	REMARKS.
Tennessee..	1	Nashville....	Davidson....	Monday....	23	2	2	10	1		Imp. Con.	1			1	8		\$101 18	\$ 846 61	
Nashville....	2	.....	.....	Thursday..	33	2	4	.....	.....		.....	.....			6	60	1	152 00	800 44	
Columbia....	3	.....	Maury....	Wednesday.	51	5	2	.....	.....		.....	.....			3	50		.....	1016 40	
Spring Hill..	4	Spring Hill..	.....	Thursday....	.....	.....	.....	.....	.....		.....	.....						.....	.....	No Report.
					107	9	8	10	1			1		3	17	200	1	\$253 18	\$2663 45	

ANNUAL REPORT of the R. W. Grand Lodge of the State of Connecticut, I. O. O. F., to the R. W. Grand Lodge of the United States, commencing June 1st, 1841, and ending June 1st, 1842.

The R. W. Grand Lodge of Connecticut is composed of 36 members, and has under her jurisdiction six working Lodges.

LODGES.	Numbers.	Where Held.	County.	Time of Meeting.	Initiations.	Rejections.	Ad Card.	W. Card.	Reinstated.	Suspens' s	Expelled.	Deaths.	P. Grands.	Contrib's.	Amount of Gen. Fund on hand.	Amount of Gen. Fund Widow & Or. Fund.	Whole Am of Gen. Fund since rec. of Lodges.	Amount of Funds received the past year.	F. C. Roswell.	P. G. M.
Quinnipiac.	1	New Haven.	New Haven.	Monday....	98	5	1	3	1	7	2	10	334	\$1476 66	\$733 05	\$754 16	\$1762 22	\$323 07		
Charter Oak.	2	Hartford....	Hartford....	Tuesday....	57	4	3	5	2	1	1	8	115	.....	166 88	159 39	814 65	70 39		
Middlesex...	3	East Haddam	Middlesex...	Wednesday.	22	6	6	5	5	2	1	9	50	.....	54 55	50 55	334 68	39 55		
Bridgeport...	4	Bridgeport...	Fairfield....	Tuesday....	103	6	6	5	5	2	1	4	104	.....	170 62	174 36	1187 90	174 36		
Pequanock...	5	New Haven.	New Haven.	Tuesday....	112	9	8	1	1	7	1	2	36	.....	125 74	125 74	1212 59	125 74		
Harmony....	6	Derby	".....	Wednesday.	31	9	5	1	1	7	1	2	36	.....	49 55	47 77	342 28	47 77		
Ousatonic...					423	33	20	15	1	7	1	2	36	756	\$2593 26	\$1300 42	\$1311 97	\$5654 32	\$780 88	

ANNUAL REPORT OF RELIEF,

Of the Subordinate Lodges under the jurisdiction of the R. W. Grand Lodge of Connecticut, I. O. O. F., shewing the relief in the year, commencing June 1, 1841, and ending June 1, 1842.

LODGES.	Numbers.				Amount paid for relief of brothers.	Amount paid for relief of widowed families.	Amount paid for burying the dead.	Total amount paid by each Lodge.	REMARKS.
		No. broth's relieved.	No. wid. fam. rel'vd.	No. brothers buried...					
Quinnipiac,...	1	42	12	2	\$ 773 00	\$ 40 00	\$ 60 00	\$ 873 00	
Charter Oak.	2	7	1	1	86 00	.....	.....	86 00	
Middlesex,...	3	3	.....	.....	27 42	.....	.....	27 42	
Pequanock...	4	6	.....	.....	136 00	.....	.....	136 00	
Harmony....	5	6	1	.....	73 00	15 00	.....	88 00	
Ousatonic....	6	2	.....	.....	32 00	.....	.....	32 00	
	66	3	2		\$1127 42	\$55 00	\$60 00	\$1242 42	

ANNUAL REPORT OF RELIEF,

Of the Subordinate Lodges under the jurisdiction of the R. W. Grand Lodge of the State of South Carolina, I. O. O. F., shewing the relief in the year, ending the 1st September, 1842.

LODGES.	Numbers.				Amount paid for relief of brothers.	Amount paid for relief of widowed families.	Amount paid for burying the dead.	Total Amount.	REMARKS.
		No. of brothers relieved.	No. wid. families relieved	No. brothers buried.					
South Carolina.	1	14	1	1	\$ 285 00	.....	\$ 15 00	\$ 300 00	
Marion.....	2	8	1	1	160 00	\$ 60 00	50 00	270 00	
Howard.....	3	1	.....	.....	10 00	.....	.....	10 00	
Jefferson.....	4	1	.....	.....	5 00	.....	.....	5 00	
Palmetto.....	5	.....	.....	.....	.....	.....	.....	.....
	24	1	2		\$460 00	\$60 00	\$65 00	\$585 00	

ANNUAL REPORT of the R. W. Grand Lodge of the State of South Carolina, I. O. O. F., to the R. W. Grand Lodge of the United States, commencing January, 1812, and ending 1st September, 1812.

The Grand Lodge of South Carolina is composed of 23 members, and has under her jurisdiction 5 working Lodges.

LODGES.	Numbers.	Where Held	County.	Time of Meeting.	Initiations.	Rejections.	Admitted by Card.	Withdrawn by Card.	Suspensions.	Deaths.	P. Grands.	Contributing Members.	Revenue.	REMARKS.	
South Carolina.	1	Charleston..	Charleston	Wednesday	194	6	3	33	2	16	4	6	240	\$3081 91	
Marion.	2	"	"	Friday	182	19	..	34	..	2	7	217	3364 93		
Beverly.	3	"	"	Thursday	67	4	17	1	..	..	6	93	973 94		
Jefferson.	4	"	"	Tuesday	53	2	18	7	..	..	3	80	709 33		
Palmetto.	5	Columbia....	Richland..	Friday	101	13	10	..	..	..	1	111	1393 35		
					597	44	48	75	2	16	6	23	731	\$9523 46	

ANNUAL REPORT of the R. W. Grand Lodge of the State of Alabama, I. O. O. F., to the R. W. Grand Lodge of the United States, commencing December 15, 1911, and ending July 20, 1912.

The R. W. Grand Lodge of Alabama is composed of 24 members, and has under her jurisdiction 2 working Lodges.

LODGES.		Where Held.	County.	Time of Meeting.	Initiations.	Rejections.	Admitted by Card.	Reinstatements.	Suspensions.	Expulsions.	Deaths.	Past Grands.	Contrib'g Membs.	Revenue.	brothers relieved.	wid. fam. relieved.	brothers buried.	Amount paid for re-lief of brothers.	Amount paid for re-lief wid. families.	Amount paid for burying dead.	Total amount of re-lief.	REMARKS.
Alabama....	1	Mobile..	Mobile..	Tuesday	14	1	2	1	8	..	214	71	\$ 650	49	2	..	1	\$32 00	\$.....	\$ 79 00	\$ 111 00	
Mobile.....	2	.....	.....	Wednes.	6	..	4	4	1	8	112	35	581	86	2	1	1	20 00	83 00	60 00	163 00	
					20	1	5	6	2	12	8	3	26	106	4	1	2	\$52 00	\$83 00	\$139 00	\$274 00	

ANNUAL REPORT of the R. W. Grand Encampment of the State of Maryland, I. O. O. F., to the R. W. Grand Lodge of the United States, commencing July, 1841, and ending July, 1842.

The R. W. Grand Encampment of Maryland is composed of 31 Patriarchs, and has under her jurisdiction 7 working Encampments.

ENCAMPMENTS.	Where Held.	County.	Time Meet'g	Initiations.	Rejections.	Ad. by Card.	Reinitate's.	Expulsions.	Deaths.	Past Chief.	Past High Priests.	Contributing Patriarchs.	Revenue.	Names of P. G. Patriarchs.	
Jerusalem...	1 Baltimore...	Baltimore.	Friday.....	56	1	1	4	7	1	8	9	171	\$ 1067 25	Thomas Wildey,	Levi Taylor,
Salem.....	2 ".....	"	Tuesday.....	6	1	1	1	1	1	4	4	31	' 87 75	James L. Ridgely,	John Robinson,
Zion.....	3 Cambridge..	Dorchester..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	Robert Neilson,	Wm. Hayley,
Jacob.....	4 Easton.....	Talbot.....	.....	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	H. S. Sanderson,	Wm. Warren,
Bethlehem..	5 Chestertown	Kent.....	.....	.....	.....	4	.....	.....	.....	.....	.....	.....	.....	Aug. Mathiott,	Richard Marley.
Gilead.....	6 Hagerstown.	Washington.	.....	14	1	4	.....	.....	.....	.....	.....	23	239 00	.....	.....
Mt. Carmel..	7 Cumberland.	Alleghany...	.....	4	1	5	.....	.....	.....	.....	.....	16	75 30	.....	.....
				79	2	1	16	7	1	16	13	259	\$ 1469 30		

ANNUAL REPORT of the Grand Encampment of Ohio, I. O. O. F., to the R. W. G. Lodge of the United States, for the year commencing Sept. 4, 1841, and ending Sept. 3, 1842.

The Grand Encampment of Ohio is composed of 45 members, and has under her jurisdiction 3 Subordinate Encampments.

ENCAMP- MENTS.	Numbers.	Where Held.	County.	Time Meet'g	R. P. Deg.	Ad. by Card.	Rejected.	Drawn Card.	Deaths.	Contributing Members.	Past Chief Patricarchs.	Past High Priests.	Names of P. G. Patriarchs	Expended in Charity.	Expended for Benefits.	Revenue	REMARKS.
Wilsey.....	1	Cincinnati.....	Hamilton....	1st&3d Frid.	20	2	5	2	4	189	12	14	R. R. Andrews..	\$25 00	\$341 00	\$627 99	
Dayton.....	2	Dayton.....	Monigomery	".....	"	1	1	"	"	35	5	5	David Churchill.	".....	27 00	105 12	
Nimrods....	3	Steubenville.	Jefferson....	".....	"	2	2	2	13	4	4	5	".....	".....	".....	62 50	
					22	5	6	4	6	237	21	24		\$25 00	\$368 00	\$795 61	

ANNUAL REPORT of the R. W. Grand Encampment of the State of New York, I. O. O. F., to the R. W. Grand Lodge of the United States, commencing September 1st, 1841, and ending June 30th, 1842.

The Right Worthy Grand Encampment of New York is composed of 50 members, and has under her jurisdiction 9 working Encampments.

ENCAMP- MENTS.	Numbers.	Where Held.	County.	Time of Meeting.	Initiations.	Rejections.	Admitted by Card.	Withdrawn Card.	Suspensions.	Expulsions.	Deaths.	Contributing Patri.	Past C. Patriarchs.	Past High Priests.	P. G. Patriarchs.	Revenue.	REMARKS.
G. Encampment..	2	New York...	New York...	Semi-Annual..	32							66 12	9	9	Charles McGowan.	\$ 483 12	
Mount Hebron...	3	"	"	2d & 4th Friday	64						1	133 7	6	6	of No. 2.	926 43	
Mount Sinai...	4	"	"	1st & 3d. "	9							47 6	3	3	Theodore Frost, of	162 64	
Troy...	5	Troy...	Rensselaer...	1st & 3d. "	4							25 4	3	3	No. 2.	97 94	
En-hakkore...	6	Albany...	Albany...	2d & 4th. "	74							119 5	5	5	Wilson Small, of	985 62	
Mosale...	7	New York...	New York...	1st & 3d. "	30							50 3	3	3	No. 6.	359 25	
Salem...	8	Brooklyn...	Kings...	2d & 4th. "	73							96 3	3	3		825 25	
Mount Vernon...	9	Buffalo...	Eric...	1st & 3d Wed.	18							29 1	1	1		263 00	No rep. this term.
Palestine...	10	New York...	New York...	2d & 4th Friday	304							565 41	36				
Mount Olivet...		Williamsburgh	Kings...	1st & 3d Thurs.	17							1	1			\$4103 25	

I. O. O. F.

THE COVENANT

AND OFFICIAL MAGAZINE

OF THE GRAND LODGE OF THE UNITED STATES.

VOL. I.

DECEMBER, 1842.

No. 12.

AN ORATION.

BY D. G. SIRE HORN R. KNEASS, OF PHILADELPHIA.*

I APPEAR among you, my brethren, on the present occasion to take part in the exercises you have prescribed—to uplift my voice in attestation of the virtues of Odd-Fellowship, and to give the assurance that its principles, if fully imbibed and scrupulously acted upon, will exalt the human character and improve the human condition by repelling or baffling the various temptations to error and vice which glitter in the pathway of life.

We appear not as the advocates of a new system—not as adventurers upon the earth—not as individuals experimenting with plans and designs of recent conception—nor as theorists captivated by new-fangled speculations or vague fancies. A candid world would not—could not so regard us. History, with her truth-displaying records, could speak with no ordinary emphasis in denial, and the thousands upon thousands who are united in one common bond of brotherly affection can proclaim, trumpet-tongued, a flat contradiction. It may to casual observers seem that the Order of Odd-Fellows has recently sprung up amongst them—that its origin was here, and also that the present generation has given birth to it. To him who has never looked into its arcana it may seem that this institution has nothing to recommend it but its novelty, and nothing to sustain and support it save an ephemeral attachment which that novelty has en-

* Delivered before the lodges of Trenton, New Jersey, on the occasion of their late anniversary.

Joint resolutions of the lodges meeting in Trenton, New Jersey.

Resolved, That the thanks of our lodges be tendered to brother Horn R. Kneass, of Philadelphia, for the excellent oration delivered by him before the Odd-Fellows of Trenton on the evening of the 1st day of September, 1842.

Resolved, That he be requested to forward a copy of the said oration to the Covenant for publication.

Resolved, That the Joint Committee of Arrangement for the late anniversary celebration, be directed to transmit a copy of the foregoing resolutions to brother Kneass.

gendered. But how erroneous such impressions!—how lamentably incorrect the conjecture as to its age and inherent worth, and how important to disabuse the public mind of those misconceptions which in many instances have begotten prejudice where the smiles of favor should have been displayed; and thundered condemnation when praise should have been mildly breathed. Upon this land—upon this heaven-approving and fostering land, the temple of Odd-Fellowship has not long been erected. Although the fire upon the altar burns with a steady blaze, and her steeple, “high in the etherial air,” gladdens many an eye, yet those hands which enkindled that fire and raised that cheering spire, are still actively employed in the promulgation of that work in which so many delight to be engaged. The age of our institution it were unnecessary for me to unfold. I will say, however, that it has passed through not a few ordeals of bitter and relentless persecution, and is yet unscathed; and so long has it pursued its humanizing labors that the memory of man runneth not to the contrary. But scarce twenty-three years have elapsed since its advent to these shores. In the year 1819, or thereabouts, a solitary individual beaming with good-will towards men and familiar with the salutary lessons which the lodge had taught him, sailed from his native England in quest of that freedom which the energies of our forefathers had won upon the blood-stained fields of America. Bringing with him the information which years had been devoted to acquire, and knowing the benefit derivable from the promulgation of the rescuing and ennobling principles of the ancient Order, he sought among the population of his adopted country for those who in foreign climes had drunk of the same healing waters by which he himself had been refreshed and strengthened, and thus established the first lodge on this continent. But isolated it was destined not long to remain. Its members labored on unobtrusively and with mildness, regardless of the restraints which prejudice, and in many instances malevolence imposed, yet with meekness and propriety,—reviled yet unrecriminating, assailed yet never retaliating. Their efforts were of a peaceful character, and quarrel and turmoil were not necessary to their continuance, nor could they arrest or divert them. The enterprize sought to be effectuated was one of no common sort, aiming as it did to the development of those kindly and benevolent feelings—those honest sentiments of the human nature, that aim was not to be baffled by any over-casting temper or storm of passion. The powers of vigorous and determined minds, stimulated by the heart’s best emotions were employed, and although the influence of wealth was unfelt and unknown, and the aid of political distinction, equally unexpected and unbestowed, it still suffered no faintness nor depression. Its native simplicity—a sure evidence of its worth, silenced in a great measure the mutterings of dislike and the hoarse croakings of enmity.

How far those zealous and active friends have succeeded in their well-meant endeavors to sow the seeds of benevolence and of charity, it is no difficult matter to say. Upon this nucleous, so compact and so solid, many formations have been made; lodge has grown from lodge, till every portion of the city where the Order first displayed itself on this side of the Atlantic, felt the influence of its precepts. Nor was it long stinted to that place. Impatient of restraint it burst into the vallies and spread over the mountains. Nor should its advancement under the circumstances be a

subject of wonder or astonishment. The soil in which it is planted and over which its branches are so rapidly being extended, is most propitious to its banian growth. Where can the humanizing work be more advantageously and successfully prosecuted? Here do the blessings of civil and religious liberty constitute the palladium of national integrity and safety—here the pursuit of happiness is the admitted right of man, of which nothing can divest him save his own moral deformity. The popular voice here enacts the laws, and the popular arm can alone be and is ever ready to enforce them. If then the form of this government be so favorable to Odd-Fellowship, which is itself of high and changeless intention, can we view with astonishment the posture it has taken, and are we not allowed the hope that that posture will afford more real gratification than it already has in its inevitable improvement. That this result is fast being accomplished we have abundant evidences, not merely in this immediate vicinity but in other portions of our wide-spread country. The pæans of the Odd-Fellow are gaily sung among the crowded masses of the city; the village smiles improved with his presence, and as an adventurous pioneer amid the forests which he soon fells, he plants his standard in the solitude of the wilderness and influences the improving stream of immigration for which he endeavors to provide. But a few years ago he was unheard and unknown upon our shores, now where has he not trodden a messenger of peace and gladness? He has ranged from the extended lake frontier upon the north to the sunny regions of the south, and from the roaring billowy Atlantic to the almost boundless prairies of the west—he has labored over the snow-capped mountains which stretched across his course, and refreshed himself in the vallies through which he wandered. The majestic rivers which irrigate and fertilize the western soil, presented no impediment that he did not overcome. He has trailed the red-man to his wigwam and wrought upon his savage mind, and where so recently the tomahawk and scalping-knife glistened in the sun-beam now the jewels of his Order shine in his devotion to its behests—where so recently the silence was never broken save by the yell of the Indian, the howl of the wild beast or the carol of the warbler, now the gavel's noise bespeaks his perseverance and his sway.

Such is the extent to which the redeeming principles of our institution have been carried and promulged. Such has been the enterprize of him who, understanding and appreciating the lessons which others had inculcated upon him, sought to repay that tuition by imparting in his turn the valuable information which had been so cheerfully imparted to him. And why should success be withheld from an institution which has grown with such a growth in an intelligent and discriminating country? Why, from an institution whose hands dispense the healing balms and whose every attribute is for man's melioration. I know there are not wanting in this, as in every other country, individuals who utter their denunciations—who busy themselves in the narrow walks of private, and declaim in the broad highways of public life, against this association—who, either misinformed as to the real objects contemplated to be effected, or desirous to defeat those objects, spread forth the most abominable misrepresentations. But such ever has been the case when any thing of worth has attracted the general attention. A universality of approbation, or even sanction, never can be acquired and need not be sought. Incredulity begets misstate-

ments, which malevolence wings with more than the arrow's swiftness. Hence the various charges that have from time to time been made against this Order, which has silently yet effectually lived down them all. Who is there in this vast assemblage—who upon the broad theatre of human action can justly breathe a single word to the prejudice or in derogation of our brotherhood? The wild and discordant notes of persecution may swell till the welkin ring with the clamor, and all the fierce passions of the human breast may spend their direst fury, yet truth with her native force will still them all and be triumphant. When has Odd-Fellowship deserved the scoff and merited contempt—when by her deeds has she invited reproof or detraction, or made herself amenable to a just and honest attack? Man's memory treasures not that period. Has she ever ranged her friends for the fulfilment of any purpose of a sinister character—ever to retard the progress of virtue—to encourage folly or promote vice—to stifle the voice of justice or to resist the arm lawfully raised in defence of right? By whom could she be so accused? As subjects of state her members ought to be peaceable and dutiful, conforming to the government under which they live, and yielding at all times full obedience to her decrees. From this injunction no one can depart. As citizens of this or any other country they can pursue whatever opinions their judgments may form for them, being responsible to such governments for the dissemination of their views, but as Odd-Fellows they cannot but remain apart and separated from those things with which their institution forbids an interference—and her decrees though given in mildness are always effective.

Has she ever taken part in the political struggles by which any country has been agitated and convulsed? England, containing as it does almost countless individuals who glory in the appellation which so many of us boast, and who are scattered through all the vocations, conditions and classes of society, has never yet been aroused from a peaceful slumber or troubled in any part of its government by the Odd-Fellow. Nor has France, gay and lively France with her sunny fields and ever-active population, from the same source ever been awaked to wrath or stimulated to disorder; and turning to our own favored land, is there any one who can ascribe to him a participation in any of the turmoil which has so repeatedly resounded? The partizan discussions of the day he cannot—dare not enter into—nor can he approach any of those subjects of great and grave concern with which a nation is often moved from its centre to its circumference. In this institution there is no right to inquire into the form of the government where she may be teaching her friendly and correcting precepts. Her course must be pursued without reference to that inquiry, which is as opposite to her power as the zenith to the nadir. In monarchies she has erected her peaceful standard and unfurled her emblematic banners of innocence and of purity, and implanted in the bosoms of men a knowledge of those soothing and cheering maxims which time has shown to be conducive to a healthy moral and physical condition. The citizen, the baronet and the duke, arrayed in the apparel of the lodge, commingle freely their sentiments and together labor in the common cause, and if residing in a republic he is always most esteemed and admired who lives up to those wise instructions which are inseparable from an obedience to her commands. It has been said, (but with how little truth those

who have had the best opportunities of knowing can say,) that she has entered the arena of party strife and assisted in continuing the commotions of the time. How gross a slander upon her purity and integrity—how lamentably misimpressed or how wantonly mischievous her calumniators. How unmixed the pity which he deserves who condemns and reviles a thing with which he is altogether unfamiliar, and how self-abasing is that mind which expands in bitterness and in malice upon a theme of which it has no knowledge. The ravings of the lunatic chained in his solitary cell are as much entitled to the calm attention and earnest consideration as the intemperate outpourings of such breasts as are callous to the voice of truth, and steeled against inquiry and examination. Her's are motives above the politician's reach—by him her actions never have been, never can be controlled. He dare not seek her aid—better would it be for him to desert the ambition of his nature at once than seek assistance at her hands, which must ever be palsied in such a service. Nor has she ever embarked in any religious disputation. With the various denominations which grace and adorn our earth she is not called upon to unite—nor could she if she were requested to do so. Within her membership are included persons of every variety of sectarian feeling, who never display their sectarian views within her bounds. Her's is the universal religion of nature. She endeavors to point out to her followers the ways of pleasantness and the paths of peace, and enjoins upon them the necessity of doing unto others what they would that others should do unto them. The influence of her precepts enter into every branch of art and science, and bestow and render no common benefit and service. It is adapted not merely to every condition but to every stage of the human existence, from the season of budded manhood to the tottering state of extreme age. In this school the best maxims of a sound morality are freely and amply taught. Stimulations to industry and activity are continually held out, and the avenue to happiness ever open to the view in invitation to its pursuit. Here is the sedulous endeavor to make men precisely what they should be, by training them in the knowledge of that system which is replete with justice and equity. Believe not those aspersions whose authors seek to array against the Order, the enthusiasm of the church, for they are ill-founded and devoid of truth. Their efforts can avail them nothing, and should, as they will, prove unsteady and harmless for they know not what they do.

Superadded to the charges referred to there is one equally destitute of foundation in fact. By some it has been declared that a lodge is an assemblage of bacchanalians, where drinking and revelry are part of the customary duties to be discharged, and loose habits of indolence and intemperance are instilled. If honest in their opinions how egregiously mistaken they are. It is true, that when the Order was first here embodied there were some individuals who circulated such reports from the circumstance of its members observing in their meetings a humility in consonance with their work, and if measures are to be proscribed by reason either of the positions which their advocates sustain in society or the unpretending character of the situation in which they are promoted, the judgment thus formed for the external appearance will surely prove erroneous, for no pomp or circumstance of magnificence or display can long give to worthlessness the semblance of value, any more than the want of them can re-

fuse to virtue its honest and merited reward. Since then too, in some instances, the name of the institution has been used by those who could claim no title to it, that under such a cover they might practice such tricks as would make morality blush, and in some other instances that they might bring that name into disrepute and contempt. Our association knows within its halls no votaries of dissipation—nor does conviviality there make “the glasses circulate and the goblets dance.” Where within the range of our country can you designate a single hall where the purposes of our organization are labored for wherein intemperance or excess is indulged or promoted? No one who has ever been familiarized with those purposes could venture such an accusation, for he would be forced, if even the embers of expiring truth lingered in his mind, roundly to contradict it. The Order seeks the moral advancement of mankind and urges her friends to abstain from all manner of excesses—paints to them not merely the inconveniences but the misery resulting from such folly and irregularity—holds up to abhorrence and detestation the hideousness of vice and contrasts its consequences with those which flow from an inflexible integrity. Her edicts are denunciatory of wine-bibbers, and she utters her displeasure against the riotous eaters of flesh. A temperate and moderate use of whatever Providence has bestowed for our comfort, convenience or gratification cannot be deprecated, but its abuse, bringing as it always does in its train, the severest ills with which our nature can be afflicted, instead of meeting with any encouragement is sure of receiving an unqualified condemnation.

The secrecy of the Order, too, is frequently used as a weapon to injure it. Because it chooses not to unfold and exhibit all its doings to the general gaze, it is stigmatized as a body whose acts are too impure for the light of day, and must for that reason be veiled in secrecy. Because it does not loose its purse-strings and dispense with indiscriminate hands its charities, it meets with imputations upon the design of its collections. Our institution seeks no collision with any other association. Her duties belong solely to herself, and I see no reason, if she will it otherwise, why she should be expected to tear from her internal arrangements the covering that may conceal them and expose them to the public eye. Nor should the disinclination to reveal them be construed into evidence of their worthlessness or sinister character. To such as desire to become members the paths lie always open, unless some moral disability attach, in which case no combination of circumstances can procure their entrance, and no accident of birth or wealth gain for them the desired communion. Nor should the name we bear subject us to derision—we have borne it long and with satisfaction. The term *Odd-Fellow* may not be considered nor is it so pleasant and agreeable to the ear as some other appellations. But the want of euphony in the name does not argue against the measure, and he who thinks differently must seek rather the shadow than the substance. The names of individuals are not illustrative of their characters, nor does it matter any thing whether the christian or surname of the citizen is sweet-sounding if he only comport himself with strict propriety, is exemplary in all the relations of life and acts according to morality's code. As it is to an individual so is it to an institution, whose course if harmful cannot be accelerated by a high-sounding name, and if beneficial will not be retarded by a graceless grating appellation.

Such are some of the most prominent objections of our opponents. How flimsy, how baseless and how unmerited. Is there an association among the vast masses which speck the earth's surface that yields to its members, and through its members to the community of which they are component parts, more real and substantial benefit than Odd-Fellowship? If so I should be glad if it were pointed out to me, for I have yet to be so informed. He who knows our attributes—the hallowed purposes we endeavor to effect, can well estimate the service we can render, and will accord the homage of his admiration. Efforts to be useful when earnestly made should ever receive their just reward, and when those efforts are joined in by numbers whose hearts thrill and beat in unison, they generally are well-directed and seldom fail in their contemplated effect. To him who moves in brotherly concert the institution appears to be, as it is, composed of many distinct yet dependant bodies, varying in number from some ten members to several hundred, each body being obedient to its own well-defined sphere yet all pursuing the same intelligible objects. These are citizens of our own community—they imbibe the useful knowledge therein taught, and are presumed to act upon it in their ordinary communications with their fellow-men. They are instructed not to overreach or misrepresent in the various transactions of life, and to let them be marked by hearty and plain dealing. Whether they are so marked those who have had the required experience may say. To deserving brethren they are not inattentive—the heat of friendship does not soon cool, nor does the fraternal attachment soon weaken. The hand that can be raised is never stiff and palsied when aid is needed, nor is the chord of sympathy untouched when illness or distress is known. On him who merits assistance it is frankly bestowed—from him it is never withheld. Is a brother smitten with disease he is consoled and comforted. The presence of those to whom he is reciprocally united ensures every convenience and supplies his every want. The coffers of his lodge are open to him and an allowance is at once made for his relief. Nor is he thereby a recipient of bounty, nor must he become a supplicant for such aid. 'Tis his of right, of which he cannot be divested if he has lived up to the regulations he promised to obey. Having contributed his quota it thus returns ten-fold to his hands in his extreme need. Nor is this all—I could point to many places where adequate school-funds relieve the embarrassed parent of the expenditures for education by opening and sustaining seminaries dedicated to instruction in all the branches of useful learning. How serviceable and important, and surely not unworthy of remark and commendation. This of itself should be sufficient to make the barb drop from the dart—the poison turn harmless upon the arrow sufficient to disarm malice, and in short to silence all complaint. Where is there a more laudable task than that of training the youthful mind in a proper course of education, and thereby saving it from all the rank luxuriance of folly—that sure attendant upon ignorance?—and yet as a task it is not regarded but as a duty—a duty which affords no common happiness in its fulfillment. Nor does the pupil receive his instruction as a charity. It is his privilege so to be instructed—his right, which his parent has ensured to him by walking faithfully in the prescribed ordinances. To these seminaries all the orphans of deceased members in like manner can go. The contributions necessary to their support are not forced—they are volunta-

ry offerings which an honest emulation promotes. These seminaries are cherished with fondness and protected with a just and deeply felt pride, which are well repaid by the manifestations of such a culture as prepares the tender minds for the trials, struggles and embarrassments in which manhood is sure to cast them, and enables them in many instances to shun the temptations of vice.

Thus is it that our institution watches and guards the children of her departed sons—thus is it that she dispenses blessings more precious and more enduring than heaps of pearl or wedges of gold, and derives a gratification higher than any that could be afforded by gorgeous palaces or finely chiselled sculpture. Nor are the facilities to additional improvement withheld when the mind, escaped from the well-meant and necessary trammels of the school, has expanded amid the scenes of riper years, but on the contrary they are increased—well-filled libraries grace many a hall—standard books, instructive of the arts and the sciences, and in the various languages are accessible to every hand, and at pleasure can be opened and perused, and there is scarce a taste that cannot be so supplied.

Thus it may be perceived she not merely works upon the heart but caters to the mind—not merely turns the current of feeling into its proper channel but endeavors to improve the understanding and enhance the intelligence. Here too, the lecturer, skilled in and ready on his subject, eloquently discourses amid an auditory anxious to be instructed, and no exertion is spared that is likely to advance the moral and intellectual condition. She has not, it is true, upon every spot where her principles have been promulgated thus extended her advantages in the exhibition of her energies. Circumstances beyond her management, no doubt, have conspired to prevent her from doing so, but the time is not far distant when the good she is scattering upon the most propitious parts of our country will be felt wherever her furbished chain does bind in harmony and in peace. And who will venture to check those manifestations, aiming as they will at man's renovation, and fraught as they will be with the hopes of thousands, their quiet and happiness. Will the misinformed play the game of misrepresentation and malignity, discharge its shafts of gross and wilful falsehood?—if so, truth with her unwavering blaze shall display the real motives of her assailants, and turning them from their purposes bring them to a knowledge of the injustice they have inflicted, and awake in them a desire to make atonement for their misdeeds. Nor is her influence felt only while punctuality marks his attendance at her meetings. Does he travel through our land? there is scarce a resting place of any importance for his weary limbs that does not hear the tones of the Odd-Fellow. Does he seek admittance? he enters, and smiling countenances and extended hands receive and cordially welcome him. His passport is his membership of the institution, although that membership were acquired in a distant city. Has accident stripped him of his means of subsistence? his necessities are promptly supplied. Has sickness laid its heated hand upon his person? medical aid is at once afforded. Is his family with him when he is so smitten? they all are comfortably provided for, and on his restoration to health he is furnished with sufficient means for their return to the bosom of their friends and the joys of home. Nay more—does any untoward event overtake him in his peripatations upon a foreign land, and urge him to the companionship of kindred hearts? he

is in like manner assisted and relieved. The Order recognizes no diversity of climate or of soil. If he speak her language she is content—admits him to her temples and communes with him in feeling—is gladdened by his presence, and endeavors to cheer and minister to his convenience.

When and where has not this venerated institution contributed to man's advancement? When pestilence stalks over the land, and dismay fastens itself upon many a heart—when the municipal authorities, alarmed and confounded, shrinking from their trusts and forsaking their posts seek safety in flight to the pure air of the country, followed by all whose finances enable them to escape from the horrors of disease, who has more boldly and more eagerly come forth in a forgetfulness of self, and in a desire to smooth the pillow of affliction and soothe the bed of death, than he who has been taught to love his brother as himself under her purifying and chastening influences? Is he seized with the wide-spread contagion of alarm and paralysed into inactivity? Does he calculate the chances of a distinction based upon a show of energy for humanity's relief, or are his nerves strung to action and his mind braced by the well-instilled precepts of his Order? he needs no further impelling—the desire to render service at such a crisis inflames him and stimulates his every power. He throws open the portals of his hall, which he converts into a hospital, for the comfort and relief of strangers, and labors on with a heart bent upon good works to apply the balm and discharge such offices as are indispensable to the chamber of sickness. Thus does he seek to still the groans of anguish, to dry the tears of suffering and to arrest the devastating course of the pestilence. And when occasion no longer calls out his industry and his zeal he returns to his accustomed walks in the proud consciousness arising from virtuous actions, and in the desire of no other applause than that of conscience. And this generous feeling, which impels to such laudable undertakings and the employment of time and resources is most affectionately manifested when a brother claims it, but not where misconduct or intemperance has brought about the illness—there we must withhold our aid, for indiscriminateness in this respect would do injustice to the upright and meritorious, and at the same time give a license to irregularity and folly. He who abandons himself to dissipation and its consequences severs the tie by which he is bound to us and ceases to be one of us. He rejects the proffered hand—neglects the wise and salutary injunctions of his brotherhood, and being lost to morality is separated from the fellowship of his brethren. Nor do the care and good offices cease if death sweep its besom of destruction among her members. In such a case every thing that can contribute to assuage the grief of the bereaved is promptly and frankly extended. The widow, borne down with anguish, is in a great measure raised by the soothing words of consolation and sympathy, and arrayed in the sombre habiliments of mourning she hears the accents of counsel from those who to her husband were friends and brethren, and cherish the memory of his departed worth. They could not turn her with coldness upon an indifferent and selfish world—could not repress the wish, the desire to lend whatever assistance they are capable of yielding, nor would they in the recollection of the tie of friendship—the fraternal love and the force of truth which the deceased brother and themselves mutually felt and appreciated. They could not forget

the attributes of their institution, or remembering them fail to show a due—a full obedience to them.

Thus it may be perceived that this organization is for no common purpose—is not resting upon a foundation which can be easily frittered away and destroyed, and has qualities that must receive and enjoy no ordinary share of respect. For centuries has the Odd-Fellow ranged the earth, dispensing whithersoever he went the maxims of his own observance, and urging their still further promulgation. And his work, although in this section of country it is even now attended with the most flattering results, is yet far from being completed. The capacity of our institution is great and her edifice should rise in token of a successful proclaiming of the glad tidings wherever our hardy people till the soil—labor in the mechanic arts and encourage commerce—indeed she should include within her jurisdiction every citizen of this vast nation, whether he pursue a vocation or live upon his opulence, for her principles are as strong as the rock of ages, and have been tested and strengthened by the tide of time. They never fail to impart additional vigor to manhood, and while directing and controlling it to cleanse the human bosom of much of its impurity and soften its obstinacy, and the better prepare it for the ends of its creation. And may such success crown the ardent efforts she has put forth—may the bland accents of invitation ever be breathed to her wholesome and renovating influences, and those influences be brought to bear where as yet they are unfelt. And why should not this be? Are not the minds of men becoming gradually enlightened upon this interesting and important subject? Who is there that can justly enunciate a solitary word in bitterness against Odd-Fellowship? Will the theologian, whose sentiments she never yet has gainsaid—will the politician, whose golden dreams of power and distinction she never yet has dispelled? Shall morality assail her as inimical to her code when she teaches all that morality enjoins? Shall the father justly chide her for rearing his son in the ways of uprightness and of truth, because that father led him to her appreciation? Shall the tender wife heap upon her revilings, because in the moments of his leisure she has taught him lessons of contentment and made his tie still more enduring? Shall the recipient of her charity, rescued from his condition of pinching want and heart-rending misery, and placed by her upon a level of comfort and of ease, fulminate against her any severe vituperation—will the lovers of quiet and of order utter against her any malediction when her motto is peace, good-will and brotherly love, and can she be denounced by virtue, worth or honor because of her upholding them? So it cannot be. The batteries of her enemies, now very few in number, are almost silent—scarce a shot is heard to boom, and soon must come a perfect calm, for, fortified by virtue and by truth she will be found to be invulnerable. Give then to the institution the full measure of the justice which she richly merits—banish from every intelligent mind whatever prejudice may blur its brightness, and weighing in the appropriate scales the virtues you have witnessed with the vices that have been reported against her, see the side to which the beam will preponderate. Yield to the force—the native force of truth, and the altar-fires of our Order will never cease to blaze.

LINES TO A YOUNG LADY.

BY C. M. SAWYER.

Mr fair young friend ! no easy task
Is that which at my hand you ask—
A pleasing and instructive page
For youth's gay hour, or wintry age !

A string of fancies clothed in rhyme—
Smooth words that with each other chime,
All ranged in meaningless parade,
Like soldier-ranks by children made,—
Light speech, half flattery, half truth,
To catch the ear of thoughtless youth—
All this you well may understand
No mighty effort would demand !
But to enstamp upon thy page
Some word, or thought, that may engage
The moments of life's weary day
When youth's gay dreams are fled away—
When hope, o'er cast by doubt and trial,
Is shrouded from thy spirits dial—
Some thought that, speaking to the heart,
May bid its sterner cares depart
And, by the power of love and truth,
Bring back the feelings of thy youth !—
This aim, how can I hope to win ?
What shall I write, and where begin ?
What can I say that oft before
Hath not been written o'er and o'er ;
Or what petition form, that thou
Hast not in rich abundance now ?
What that could make their earthly lot
Smooth, calm and peaceful hast thou not ?

Perhaps misled by youth's vain dream
Thy girlish heart may sometimes deem
A happier lot is theirs, whose name
Stands high within the book of fame—
Whose glorious thoughts in words of fire
Fall thrilling from the trembling lyre !
Or theirs whose brow, as angel's fair,
Seems all unmarked by earthly care—

Whose flashing eye and glowing cheek
Of proud and conscious triumph speak—
Whose knee would scorn to press the sod
E'en though it were to worship God!

But let no vain thoughts such as those,
E'er mar thy spirit's calm repose!
Believe me, happier lot is theirs,
More blest with peace, more free from cares,
Whose steps move on from day to day
In life's most unambitious way!
In whose serene, and modest face,
So much of beauty and of grace
Combine, as make them glide along
Unnoticed in the passing throng!
But in whose tones and in whose heart
All gentlest feelings have a part,
Whose ready tears are quick to flow
In sympathy for other's woe,—
Whose words such kindly thoughts express,
None know them but to love and bless!

Hear then my wishes e're we part,
Warm gushing from my inmost heart;
Where'er in life thy feet be led—
Whatever skies are o'er thy head—
Or whether thou abroad shalt roam
And sit within another's home,
Or whether by thy mother's side
Thy peaceful days still onward glide,—
May He whose arm through all the past
Around thee hath been kindly cast,
Still hold thee in thy coming years,—
Still guard thine eyes from wasting tears,—
Still shield thy youthful heart from harm—
Still keep thy heart all true and warm—
Still keep thy fair and thoughtful brow
As pure and innocent as now!

So may'st thou live, sweet girl, that all
Thy name and deeds shall blessed call!
And when upon thy guileless breast
The hand of death at length is prest,
May thy freed spirit soar away
To realms of bright, unclouded day!

A U T U M N.

BY F. H. DAVIDGE, ESQ., OF WASHINGTON, D. C.

THERE is something in the approach of autumn which, to the contemplative mind, presents much food for sober reflection and causes the eye of even the most thoughtless to dwell in sorrow for an instant as it surveys the wide-spread landscape in all its rich and varied tints. To those who, having passed the zenith of their existence, look forward into the dark vale of years, this season offers a picture in which they may see a shadowing forth of their own condition. With them the sunny-tide of life is already past, the time for exertion has gone by, and all that remains is to gather in the fruits of their labors and garner up the harvest of years of anxiety and toil, in anticipation of the dreary winter of their days which is near at hand. Who can behold the fall of the leaf and see the forest divested of its glories without experiencing a feeling of sadness? Who, whilst he recollects that to himself the spring of hope and the summer of productiveness are as a tale that is told, and have no longer an existence save on the tablets of memory can withhold a sigh? He looks forth upon the hill-side where late the eye rested upon a sea of verdure that waved in all its freshness beneath the breathings of the summer gale—lo! every thing is changed and now every tree and every shrub is clad in the sober vestments of decay. No longer is the ear saluted by the gentle murmurings of the breeze, that seemed to tell of balmy freshness and quiet indulgence, beneath the outspread canopy of green, but in their stead are heard the harsh rustling of the “sear and yellow leaf,” and the shrill whistle of the northern blast, that seem to sound the dirge of departed loveliness and joy. Where late the glassy surface of the placid lake, or the smooth current of the majestic river, reflected, as in a mirror, the neighbouring hill-tops and shadowy vales, now all is dim, and the “drumlie” waters look chafed and angry, beneath the rude pressure of the ruffian blast. Nor is animated nature less changed. The herdsman is wrapping himself in his cloak and looks enquiringly forth upon the clouds that, hurrying past, like the remnants of a defeated host, mar the sunlight and tell of approaching or departed storms. The cattle stand in groups and the feathered songsters of the grove are silently flitting from branch to branch, as if in preparation for their flight to brighter and happier climes. Now and then may be heard the sharp smack of the fowling-piece that announces the presence of the sportsman, whilst here and there may be seen the circling courses of the pointer or the setter, threading through breaks and scouring over hill and dale in search of game. When the sentinel stars are still twinkling in the deep recesses of ether, and the eye of day is just beginning to shed its light far in the curtained east, the mellow hunter’s horn is heard, awakening the slothful from their slumbers and calling them forth to the stirring transports of the burly chase, whilst, released from their kennel, the impatient hounds snuff in the tainted breeze and arouse the echoes with their cries. Nor is the presence of autumn less recognized in the busy marts of commerce, where the sea-boy talks of wintry gales

and hastens his preparations for the approaching voyage, and the anxious merchant waits impatiently the arrival of merchandise, the prompt receipt of which may enable him to realize the fruits of forecast and enterprise.

These and a thousand other tokens speak of autumn's presence. They give impulse to feeling, it is true, and fill up existence with that salvo for all human ills, action, but it is the action that brings along with it the fear of privation and want and consequent anxiety to guard against their unwelcome advent. To look back, is to regret, whilst in the future there is nothing to cheer and give birth to hope. Autumn reminds man of his helplessness and dependence on sources foreign to himself for the comforts for which his nature calls, and therefore it is that the associations which come along with it are of a graver and more sober cast. It is immaterial how much a person may be addicted to gaiety, he cannot think of autumn with the same degree of light-heartedness that would be produced by the contemplation of spring, and it is very much to be questioned whether in our climate the smile of Democritus himself would be half as gay in the month of October as in that of May. Many people will tell us that the *fall*, as we call it, notwithstanding all that has been said, has pleasures which are appropriate to itself and which cannot attend the more beautiful and cheering seasons of the year. Autumn, for instance, is the time for exercise, and enables us to enjoy field-sports which give health and activity to physical and intellectual energy. It stiffens up the sinews and summons up the blood, and adds buoyancy to the feelings after the relaxing heats of summer. During the sultry and oppressive days of August and enervating hours of May the powers of the mind and body are alike impaired, and the breath of the north wind is necessary to bring back again the elasticity of movement which indicates full and robust health. This is all very true, and in nothing is the wisdom and goodness of Divine Providence more strongly and palpably manifested than in the alternation of circumstances thus adapted to the changes of the human frame, whereby pleasure is bestowed whilst the economy of the system is carried on and maintained. It must however be observed that in the one case the gratification experienced has its rise in the absence of ill and the necessity for exertion to guard against it, and in the other in the capability of resistance conferred at the period when that resistance seems most likely to be put in requisition. Although one may be and naturally is pleased at the restoration of powers which will furnish the ability to undergo exposure and probable suffering, he is necessarily made to reflect upon the inevitable decay of strength that must become less and less beneath the weight of years. Hence it is that even the most gay in spirit are saddened by the consciousness that the capabilities of the passing moment, be they what they may, must a year hence be diminished, and that the succeeding twelvemonth must make still greater inroads upon them. The sportsman of to-day, as he clammers over the hills and pursues the pleasures of the chase, when he feels that his limbs cannot endure so much as they did ten years since, is reminded of the changes wrought by Time, and when he looks around him and sees the vegetable kingdom exhibiting signs of the same subjection to the great conqueror, is led to reflect, and his thoughts assume the sombre tint of the surrounding scenery. What thought is better calculated to make a man feel grave than the reflection that, whilst the trees and the shrubs which are now shorn of their

verdant beauties, will in the course of a few short months be reinstated with all their glories and appear lovelier than ever. Man grows older and is shorn of his strength and, when he dies, sinks into the grave and the place that once knew him shall know him no more forever. It is true that sound philosophy, and above all pure religion may whisper into his ear words of consolation. They may tell him of the honors of a good name, that never die, and of the immortality of the spirit which is to live throughout eternity, but they cannot make him overlook the dark and dreary mansions of the dead, the houses appointed for all living. Where is the philosopher who is so *unmanned* as to prefer the brightness of fame, be it never so great, to the ennobling and cheering influences by which human existence is rendered glorious, or where is the religionist, be his faith never so stable and exalted, who can think without a pang of being torn from the scenes upon which the endearments of the domestic circle and the associations of friendship have shed so much heartfelt delight and gratification? The fame of a Plato, however bright and enduring, can utter no voice that will be heard by the dull, cold, ear of death, and the faith of the purest christian that ever breathed, can never render him insensible to the severance of the ties of love and friendship, deep seated as they are and lasting as life itself. Can it be said that while the husband and father gazes with the deepest and fondest emotion on the beloved faces of his wife and children, he can forget that ere long the eye that now beholds them must be glazed and sightless beneath the cold hand of death; or that the friend, who for years has known and felt the sympathies of a kindred heart, can be unmoved by the consciousness that yet a little while and these sympathies must cease. Such may be the wild speculations of idealists and zealots, but such is not the experience of humanity in its noblest and most gifted form. Be the name of sage or whatever other title applied to such a being, he must be more or less than man. God in his infinite kindness and mercy has planted in the human breast certain feelings and attachments the indulgence of which was intended to make men good and happy, and these feelings and attachments, whilst they brighten and shed a holy charm around existence, cannot be destroyed without at the same time rendering pulseless the heart in which they have their abode. As well may we expect to behold the lover, who has cherished the object of his affections as a gem of countless price, and regarded her as his life of life, spurn her from him without a sigh, as to see man surveying the loss of existence without having his spirit darkened and his bosom oppressed with regrets. Hence it is that autumn, with its russet foliage and chilling airs, brings to the human bosom sadness and the forecaste of evil. The shrivelled leaf and the moaning blasts speak of the decay and death to which man in common with all nature must be subjected, and their voices will be heard in spite of all that philosophy or speculation may urge to the contrary, and he who can go forth upon the hills and see them stripped of their blazonry of fruits and flowers without feeling his heart sink within him must be a fool or a madman.

ADDRESS.

 BY BRO. J. LUSBY FITTS, OF FREDERICK, MD.*

BROTHERS:—

THE pageant of this day is a happy exemplification of the union and harmony of Odd-Fellowship, and an additional source of pleasure to us all. I feel myself honored in being the organ of fraternal congratulation on this pleasing occasion.

The very large assemblage of respectable brethren gives a dignified aspect to the day. I salute them all with fraternal affection. May the honor which our institution derives from their patronage and our festival from their presence, be repaid in all those acts and expressions of respect which we delight to accord to the worthy, the virtuous and the good.

Were there nothing congenial in the sentiments of the liberal—were there nothing assimilating in the tempers of the benevolent, that mind must be warped indeed to every generous emotion of humanity, which is not gladdened at the fair occasion which the present affords of congratulating the progress of a society which proposes, by its influence, to lessen the aggregate of human misery and swell the measure of human happiness.

Who does not know and feel that man is ordained to converse with his fellows; to impart to them what he is and has: to interchange his reflections and sentiments with theirs? Who has not tasted the pleasures of social life, or been charmed with the more intimate union of Friendship? Who does not therefore find in himself sufficient impulse to the use of the one, and the enjoyment of the other? But, whether this tendency to society procure us all the good it might; whether there be not some forms in which a wise and benevolent man may derive from his companionable propensities, and affectionate dispositions, greater utility and more noble pleasures than in their common application, is a subject of interesting enquiry. Man is fond of social life. But if the fondness be without limitation, it is extravagant; if it be not regulated it is unreasonable. When the affections are extended indiscriminately they become languid. When confined to an individual object, they are narrow and contracted. Like the rays of light, if concentrated in a small focus they are intense; their real use is in a due medium, where they are collected so as to warm, to vivify and to cheer; not to burn, effervesce and consume.

"A friend," says Solomon, "loveth at all times." But how rare is such a friend! When found, tried and proved, how valuable such friendship!

Friendship is not wanting in panegyrists. Philosophers, historians, orators and poets have made it their favorite theme, and dwelt upon its praises with enrapturing eloquence. There have been found some in all ages

* Delivered before the members and brethren of Benevolent Lodge, No. 38, O. I. O. F., Middletown, September 10, 1842.

to decorate its shrine with the choicest flowers of fancy and the most exquisite adornments of art. And yet, in all ages and at all times lamentations have been made of the selfishness, the insincerity or the perfidy of professed friends.

Few who have tried it have found it capable of affording those high pleasures which are ascribed to it. Most men have suffered from the ultimate worthlessness of the bosom companion, or from his low and sinister views, had the fund of sensibility and confidence with which they commenced the attachment fairly exhausted. Their bleeding affections and injured peace have given them too much cause to regret the trust they reposed with such fond and unsuspecting affiance. How many, too, under the specious garb of friendship have been betrayed by their fond credulity, or precipitated by their unsuspecting heedlessness into extravagant attachments and pernicious intimacies! And O! how many have been deceived and undone by unprincipled companions, whom they have cherished as virtuous friends!

The fact is, friendship as it is known and cultivated in the world, seldom arises from a cool, discriminating choice, founded on worth and sanctioned by virtue. Men revolt from such formal contracts, where the affections must wait for the slow approbation of the judgment, and the heart restrain its impulses or delay its regards till reason has been consulted, and had opportunity to decide upon the propriety for their indulgence. Hence the connection of which we are speaking most commonly originates from casual acquaintance, the consequence of a similarity of sentiments, situations or pursuits, rendered more and more agreeable and intimate as it is found conducive to mutual convenience, pleasure or advantage. Sometimes it is nothing more than the reciprocal negotiations of interest, or the mercenary exchange of services, which the selfish employ to promote their advantage. The intercourse ceases with the motive that gave it birth, as partnerships in trade are dissolved when the special object of the firm has been accomplished or has failed.

There are friends enough to be faithful, and brethren enough to love in the season of prosperity to participate our abundance, to feast on our plenty, and to rejoice in our pleasures. But it is the most deplorable fate of adversity that, when we are in the greatest need of friends it often puts them farthest from us. A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity; in the prosperity of a man enemies will be grieved, in his adversity even friends will depart.

In short, friendship is so commonly founded on self-interest, and in its utmost purity is so much like self-love; it is subject to so many interruptions; so uncertain and short lived, and withal is so partial and limited an exercise of the social affections and benevolent dispositions of our natures, that we must abate much from the high praises with which it comes recommended to us, and expect to find it defective as a pure virtue. Christianity does not expressly inculcate it. She indeed enjoins upon her followers benevolence towards all, and universal kindness and brotherly love, but not discriminate friendship, which strictly speaking cannot be a permanent obligation upon all. It is not to be enjoined like justice and general kindness. Its rise and progress must often depend on circumstances and events, which we are not always able to influence or control. That could not properly be made the object of a Divine requisition which is

purely a matter of free choice, and so delicate in its nature as to render the meeting of those who are qualified for it altogether uncertain. So that even intelligent and worthy men of the most amicable dispositions may, and often must, forego the attachments of this peculiar and appropriated alliance, in their strictest intimacy and warmest cordiality; not from any fault of theirs, but from not finding easily in others that perfect similarity of disposition and coincidence of sentiment and regard on which friendship is founded. And, indeed, to lavish on one object that kindness and affection which ought to be diffused among the whole human race might well be regarded a monopoly, incompatible with that free and general commerce of good offices which Christianity certainly intended to extend to every quarter of the globe.

On the other hand, though it be our incumbent duty to love all, and to do good to all, even this is to be but as we have opportunity; and it is still to be understood, that some have a more special claim upon our esteem, and a more immediate need of our assistance. Widely as we extend the circle of our benevolent regard, universal and disinterested as our good will may be, yet it is certain we can neither know the need nor administer to the comfort of every individual.

Ignorance of the former and inability to the latter restrain even our attempts. The very circumstances of the case require a more special appropriation, while our reason, our instincts and our natural propensities lead us to make choice of some on whom to gratify our kind inclinations and benevolent regards, where they may be indulged and applied with dearer interest and happier effect. And this may be done in entire consistency with that universal *law of love* which Christianity inculcates.

It remains, then, that we seek for some medium where our affections may be exercised, without being partial and without being indiscriminate. And how shall we attain this desirable medium between the diffusedness of general regard on the one hand, and the contractedness of individual attachment on the other, but in a selection of those among our fellows who possess congenial hearts, mutual good dispositions and propensities, and reciprocal esteem and love? Who are inspired with like ardor in the pursuit of wisdom, like zeal in the cause of virtue? Of whom to form an association which shall partake of the liberal spirit of *philanthropy* and the intimate union of *friendship*; combining the benevolence of the one with the tenderness of the other? And what institution answers so exactly to this description, and unites so many of these purposes and advantages as that of *Odd-Fellowship*? Founded on a liberal and extensive plan, its benignities extend to every individual of the human race, and its adherents are collected from every nation under heaven. It invites to its lodges the sons of virtue, of love and of truth, that it might connect them by vows of eternal amity in a most sacred, intimate and endeared alliance, and unite and invigorate their best endeavors for mutual and general advantage. Blending their resources in a common stock, and forming a community of interests, it makes the prosperity of each individual the object of the whole, the prosperity of the whole the object of each individual. In *Odd-Fellowship*, too, is realized that constancy of affection which the friendship of the world so boastingly promises but frequently fails to retain, and that tender sympathy which fraternal love ought ever to express. And such are the mutual relations and connections of the Order, that if one

member suffer all the members suffer with it, and if one member rejoice all the members rejoice with it.

The Order, though composed of persons from various countries, separated by all those natural barriers which prevent men from running into coherent masses, yet seems to be one body animated and actuated by one soul. Thousands and thousands who compose this Order have one heart, one hand—the heart of benevolence, the hand of charity.

Sweet are its uses in adversity—then when the offices of general philanthropy would not reach us, or our share in its benignities be inadequate to our need; when the friendship of the world grows cold and its most zealous professors forsake us, *Odd-Fellowship* triumphs in the exercise of its lovely charities. The noblest sphere of its operation is in redressing the wrongs of neglected, injured merit; investigating the wants and supplying the need of indigence and poverty, relieving pain, pitying and softening infirmity, admiring and fostering virtue. Yes, the true *Odd-Fellow*, (and all who are not should not be numbered among us,) the true *Odd-Fellow* looks as much to the welfare of his brother as to his own; feels more satisfaction when he can give him assistance, when he can benefit him, or suffer for him, than when he receives help or favors from him, and is most forward to relieve him when his want is most urgent and the ability to repay the favor appears the least.

If his means of assistance are small, and his powers of relief limited, he will at least discover those soft and gentle attentions, and that tender and heart-felt compassion which soothe the distress he cannot remove, and bathe with tears the wound he cannot heal. He remains true to his brother when he can procure him no more advantage and afford him no more help, and when he has no tribute to make him but the sighs of his sympathy and tears of his pity. He forsakes not his bed of languishment.—He stays to support his drooping head, to catch his expiring breath and close his eyes with the last offices of fraternal affection. Nor does his love cease to act in his brother's behalf because his spirit is fled and his person is no longer an object of necessity. It is stronger than death. It is the inheritance of his family. It sympathizes in their sorrows, enquires out their necessities and strives to be to them all that he was, in kindness and in care.

Such are the offices of *Odd-Fellowship* in adversity. Such its affection and its sympathy. What sweet cordials may thus be infused into the bitterest sorrows of life! What cheering light spread over the darkness that surround it! With what vigour and courage will it inspire the weary and heavy laden heart! With what a lenient hand will it bind up its wounds! With what animating encouragements awaken its hopes!

To this kind end what attention, what assiduity, what complacency, what indulgence, what sacrifice is too small or too great! And what repays and rejoices more than when we see the suffering brother suffer less, suffer more composedly, or suffer no more; when we can see him restored, strengthened, changed and satisfied! again in possession of the comforts of life.

This I am bold to assert is the genuine spirit of our institution. These are its appropriate services, its peculiar duties.

In this philanthropic affection, and in these benevolent and gentle cares, does it endeavor by the inculcation of forceful precept and the exhibition

of touching example, to instruct and exercise its attentive and faithful disciples, exciting the generous dispositions of *Friendship, Love and Truth*. Confirming the habits of disinterested beneficence, and prompting "the capricious wish that pants for universal good."

I would not here, by any means, be understood to intimate that those who are not of us may not be as conspicuous in all those lovely virtues as those that are, but only that our institution adds to the laws of our nature and the requisitions of Christianity another and prevailing inducement to their observance. So that to say an uncharitable or unkind Odd-Fellow, involves a gross contradiction, and if there be such a one he has done violence to his profession and is a reproach upon our society. But my brethren, while we rejoice to know that Odd-Fellowship comes recommended by all those lovely features of which we have briefly spoken, we must not forget that it has its enemies and opponents. While we are assured that every friend of reason and enlightened humanity will approve our social plan, we have to regret that it is the object of the deepest hate by some and the subject of the foulest vituperation by others. But with consistent views of our society even the prejudiced must relinquish their dislike. They must acknowledge that the blunders of its ignorant, or the vices of its degenerate members do not indicate defect, nor prove baseness in the institution itself. As we do not know the heart we may be deceived, and unhappily adopt the unworthy. As we cannot alter the nature nor control the passions of men, there may be some among us whom our persuasions have been ineffectual to meliorate, or our admonitions to reform—who remember not the brotherly covenant, or remembering disregard its bonds. We lament these unfortunate circumstances. We pity our weak and reprobate, our corrupt brethren. We are sorry too, that the world is so disposed to treat the worthy contemptuously on their account. Still we comfort ourselves with the hope that the candid and impartial will see where the censure rests, and not withhold honor from those to whom honor is due.

But let us attend more particularly to the several objections which are urged against Odd-Fellowship. I doubt not my brethren, but it will strike your minds with surprise and astonishment, not unmixed with indignation, to be told that our ancient and honorable Order is implicated with the infidels, atheists and disorganizers of the present day, in a charge of no less enormity than a premeditated design, a preconcerted plan, to subvert every established government upon earth, and to overthrow every system of civil society which the virtuous ingenuity of man has been able to invent, with a view to improve and secure the happiness of the world. By artful insinuations and palpable misrepresentations our enemies have ascribed to Odd-Fellows principles which they hold in detestation; motives to which they are strangers, and actions of which they are not the authors. The visionary fancies which modern philosophists may have annexed to Odd-Fellowship; the absurd and extravagant errors they have attempted to father upon it are foreign and illegitimate. We disavow and disown them. They bring discredit upon those who would incorporate such vanities with our system, but they debase not the purity of our original constitution. They can be urged only to show the arts and wickedness of designing men, and impeach not the natural tendency of an establishment whose every precept, form and ceremony inculcates virtue, pro-

notes order and disposes to peace. But it is urged that the tendencies of our Order are demoralizing and irreligious! If it were an immoral or anti-christian association, how happens it that so many of the clergy are not only members but zealously attached to it; not only its apologists but its patrons? For myself, I declare to you that such are my views and feelings in regard to christianity that did I believe Odd-Fellowship, as known and cultivated among us, and as I have been acquainted with it, had a tendency to weaken or destroy the faith of the Bible, I would openly and forever forsake the Order, spurn with indignation its badges and renounce its bonds!

It is equally absurd to suppose Odd-Fellowship calculated to effect any change of political opinion, much less to promote a revolution in any government under which it may be permitted to operate; for one of the most positive injunctions imposed upon the initiated of our Order, and one of the admonitions most frequently repeated in our assemblies, is to fulfil all civil duties in the most distinguished manner and from the purest motives. This, it is well known, is among our most positive and binding regulations, yet it seems as if our ancestors, fearful of not sufficiently guarding the fraternity against the possibility of being suspected of disloyalty, had judged it necessary in their general laws positively to prohibit the uttering of a single sentence upon any religious or political subject whatever.— Thus much for these objections. Another and formidable objection against our Order is its secrecy, one of our grand characteristics and the innocent cause of much of the persecution and reproach which we suffer. We are condemned for keeping the essentials of our institution from the knowledge of those who belong not to us; which fact, it is argued, must prove conclusively that our principles and practices are bad in nature and in tendency, or why are they not made public for the satisfaction and advantage of mankind. Secrecy has been revered as a virtue from time immemorial. It is conceded to be such now, viewed in its appropriate light. Even the pen of inspiration has been employed in its praise; for, says Solomon, "*He that discovers secrets is a traitor, but a man of a faithful spirit concealeth the matter.*" In conducting all wordly affairs secrecy is not only essential but absolutely necessary, and has ever been esteemed a trait of great worth. How strangely inconsistent then to condemn as a crime in us what has ever been extolled as a virtue in others. If we recur for a moment to antiquity we will find that the Old Egyptians had such high regard for silence and secrecy in the mysteries of their religion that they set up the god *Harpocrates*, to whom they paid peculiar honor and veneration, who was represented with his right hand upon his *left breast*, and his left by his side, covered with a skin before full of eyes and ears, to suggest that of many things to be seen and heard few were to be revealed. Among the Greek nations the Athenians had a brazen statue which they highly revered; this figure was without a tongue, by which lessons of secrecy were inculcated. The Romans had a goddess called *Angerona*, who was represented with her fore-finger on her lips, an appropriate symbol of prudence and secrecy. *Annaxarchus*, who was apprehended in order to extort from him his secrets, bit his tongue in the midst and spit it in the tyrant's face, choosing rather to lose that member than to discover those things which he had promised to conceal. *Cato*, the Roman censor, often said to his friends, that of three things which

he had cause to regret the principal one was that of revealing a secret. It is plain from the above instances, that there ever were secrets among mankind, both in their individual and social capacity; and that the keeping of those inviolate was always considered an indispensable duty, and attended with an honorable estimation. It is, therefore, impossible to assign a sufficient reason why the same practices should be less approved in Odd-Fellows of the present day, than they were among the wisest men and greatest philosophers of antiquity. The general practice and constant applause of the ancients, as well as the customs of the moderns, should be sufficient to vindicate Odd-Fellows against any charge of singularity or innovation on this account. Do not all incorporated bodies amongst us enjoy this liberty without impeachment or censure? Consequently, to argue that the injunctions of secrecy among Odd-Fellows are less warrantable than in the societies and cases alluded to, or even to insinuate that they are, demonstrates not only a want of candour but a want of reason and a want of charity. For by both the laws of nature and of nations, every individual and every society has a right to be supposed innocent until proved otherwise.

Another and formidable objection urged against Odd-Fellows is, that they make use of hieroglyphic figures, parabolical and symbolical customs and ceremonies, secret words and signs, with different degrees of probation peculiar to themselves. These are the basis of strong objection against our Order.

It is well known to all who are conversant with the records of antiquity, that such customs and ceremonies are as ancient as the first ages of the world, the philosophers of which practised the method of inculcating their sublime truths by allegory and mythology, the better to secure them from descending into the familiar reach of every inattentive and unprepared novice, from whom they might not meet with the veneration they deserved and therefore become too familiar, for which reason they were accustomed to proceed with the utmost caution. The Egyptian philosophers had sublime notions which they kept secret and never divulged to the people but under the veil of symbols and allegories. Other eastern nations concealed secret mysteries under their religious ceremonies, a custom still retained by many of them. The first form of writing of which we have any certain account was by the use of hieroglyphic characters. It is asserted of *Plato*, the great heathen philosopher, upon the best authority, that he derived the sublimest principles of his philosophy from some of the writings of *Moses* in this form, which he had met with and studied in the course of his travels in Egypt. Doubtless, as the ancients before the invention of letters expressed their thoughts in hieroglyphics, so did the poets their divinities, in fables and allegories. We also find among the ancients, that when they set up stones for the purpose of memorial, there was something signified, either in the number of which the monument consisted, or in their shape, or in the order and figure in which they were disposed—of this kind were the monuments of mount Sinai, and that at Gilgal erected by Joshua on the banks of the Jordan; they consisted of twelve stones each, because the people of Israel were divided into twelve tribes.

With regard to select societies among men, they ever had signs and words, symbols and ceremonies, different degrees of probation, &c.—

When the Israelites marched through the wilderness the twelve tribes had between them four principal standards, every one of which had its particular motto, and each standard also had a distinct design portrayed upon it. The standard of Judah was a lion, that of Ephraim an ox, of Reuben a man, and that of Dan an eagle; from which was taken the hieroglyphics of cherubims and seraphims to represent the people of Israel. In the book of Judges we are informed that the Gileadites made use of an expressive and distinguishing mark or sign when pursued over the river Jordan by the Ephraimites. The Essenes, a sect among the Jews, also conversed with one another by signs and words, which they received on their admission, and which they preserved with great care and reverence as a leading characteristic of their sect. The Greeks also had a particular method which was resorted to before a battle by the general and officers, and by them communicated to the whole army as a distinguishing mark by which to know friends from enemies. And it has been well remarked by a writer of great antiquity, that as generals use watch-words in order to distinguish their own soldiers from an enemy, so it is necessary to communicate to the members of a society certain distinctions whereby they may discover strangers from individuals of their own order.

All will concede that there is a great meaning and significance in many acts and gestures, and that nature has endowed mankind with particular motions to express the various impulses and operations of the mind. Bending the knee in adoration of the *Deity*, is one of the most ancient customs among men. Prostrating the body has ever been considered a mark of humility. Among the ancients the residence of fidelity was thought to be in the right hand, hence joining the right hand was resorted to by them, as it is now frequently, as a pledge of fidelity. So that the right hand was by them held sacred.

In regard to probationary degrees, the instances that might be adduced of the antiquity, necessity and general use of them, would occupy far more time than we can devote to this part of the subject. Among ancient philosophers the practice of putting the pupil or disciple through various probationary degrees was distinctly recognized; while, if we examine the customs of the ancient Jews, we will find that the Levites had the several degrees of initiation, consecration and ministration. About the time of the Saviour's nativity the oriental schools used a set form of discipline. The scholar was first termed disciple, next junior, then bachur; and after he had proved himself a proficient in their studies, and was thought worthy of some degree, by the use of some peculiar ceremony, he was made a graduate. This form of discipline, so far from being unusual and improper, is practised at this day in the learned societies of every denomination throughout the world. In the department of literature there are bachelor, master, doctor. In the church, the several orders of deacon, priest and bishop. In the municipal law, student, barrister and sarjeant. In the civil law and physic, student, bachelor and doctor. In each of these the disciple or scholar undergoes proper examinations, and must, or at least ought to be found well qualified prior to his admission to a superior rank. If this practice be approved as it is found to exist in the cases cited above, with what show of consistency can it be condemned among Odd-Fellows?

One other objection and I have done. It is objected that ladies are not

admitted as members of our Order. This we regret, as none can venerate and esteem the ladies more than Odd-Fellows do. Yet notwithstanding this, the ladies, without knowing the reason why they are not admitted, censure us with all the severity of which their delicate and virtuous minds are capable. This we beg respectfully to say is founded entirely in mistaken prejudice, for a moment's reflection will serve to show them that they occupy a similar position to other institutions. For instance, the priesthood, the solemn assemblies of the ancients, the senates of pagan and the conclaves of papal Rome, all national senates and ecclesiastical synods, universities and seminaries of learning, with all of which they might with equal propriety be offended.

Suffer me now in conclusion, my brethren, briefly to point out what I consider the best, indeed the only effectual method of vindicating the principles of our Order.

A good life is an unanswerable refutation of every charge. By a life and conversation regulated by wisdom and sanctioned by virtue, by discharging every duty with integrity and fidelity, and by exercising to all around us every friendly and tender office of charity, we shall demonstratively prove, that our institution does not train us up to immorality and irreligion. Lastly my brethren, remember, that the interests of Odd-Fellowship are in your hands. Be careful, then, not to blend with it your weaknesses, nor to stain it with your vices. Consider how much the world expects from you, and how unwilling to make you any abatement. Consider with what dignity, fidelity and circumspection you ought to support the character you bear. Thus actuated, and thus ordering your lives, you will render the name of Odd-Fellow illustrious wherever you may go, as designating worth and virtue of superior stamp. Thus defended and illustrated, Odd-Fellowship will triumph in its influence and be respected in its effects.

For the officers and members of "Benevolent Lodge" I implore the choicest benedictions of Heaven. While your attachment for Odd-Fellowship and zeal in its cause demands the approval of all its friends, may your lives and virtues refute the foul slanders of all its enemies. May your lodge be beautiful as the temple, peaceful as its ark, and sacred as its most holy place! May your oblations of piety and praise be grateful as the incense, your love warm as its flame, and your charity diffusive as its fragrance! May your hearts be pure as the altar, and your whole conduct acceptable as the offering! May the approbation of Heaven be your encouragement, and may that benignant Being who seeth in secret the outgoings of your unostentatious charity, reward you openly! Amen.

FRIENDSHIP.

BY LOUISE.

True friendship hath no sting, no shade of gloom;
 A lovely blossom 'tis of fadeless bloom,
 Whose witching perfume scents alike the air
 Breath'd 'neath the cottage roof, or, palace fair;

A gem emitting rays refulgent, bright,
Alike in daylight's glare, or, darksome night—
A brilliant lamp, whose oil, like her's of old,
Is unconsumed—a flame that ne'er grows cold :
A sparkling stream that gurgles sweet along,
Brightening the flowery groves it flows among,
Till sinking with a low and gentle sigh
Upon some ocean-billow mounting high,
It mingles with its waves—thenceforth to be
A part, a portion of the boundless sea.
Such is the friendship that, unchanging, throws
A halo round life's scenes until they close,
And such the mystic tie that links each band
Of truthful "Odd-Fellows" throughout our land.

THE CARPENTER'S APPRENTICE.

Concluded from page 416.

TIME passed on and Williams gradually regained his health, and was enabled to resume his ordinary occupations. At length the day arrived that released him from his apprenticeship. In the morning his master sent for him and, handing him a letter in which he expressed himself highly gratified with his deportment whilst under his charge, gave him a check for a handsome sum of money, as a more solid testimonial of his regard, saying at the same time that he should be most happy to aid him in business to the utmost of his power. The first thing that Ned did was to report himself to me, and with eyes sparkling with joy he came to tell me that he was now his own man. "Well my friend," said I to him, "it now becomes my duty to be as good as my word—the materials for the building are all ready and you can go to work, if you choose, to-morrow morning. You will of course want money to pay off your men and I expect you to apply to me for such funds as may be necessary, which shall always be forthcoming." As we parted Ned shook my hand with a violence that shewed the warmth of his feelings, and told me that in the morning he would wait on me to ascertain my plans and learn from me in detail what was to be done. In the evening I saw him at Thompson's door and it struck me that he already began to feel the change in his situation. He was dressed in his best suit and rang the bell with an air that savoured but little of the apprentice. Mary too seemed prepared for a visitor—as she sat at the parlor window I could observe that her dress was arranged with even more than ordinary care, and, if my ear did not deceive me, I heard in the course of the evening several airs on the piano which Ned had been particularly fond of whistling whilst at his work. The next morning my young friend was punctual to his engagement, and received my directions with an intelligence and promptness of conception that

shewed how thoroughly he was master of his trade. In the course of conversation he took up his pencil and I was surprised to find how rapidly and accurately he sketched off outlines of elevations and ground-plans, to prove to me that he comprehended my meaning—without my knowledge he had made himself an admirable draftsman, and taking down several works on architecture which were in my library, he drew my attention to the drawings, with which he appeared to be perfectly familiar.

The house was commenced and every thing went on to my satisfaction. Mary seemed to grow more lovely every day and Hamilton, for a time at least, was constant in his visits. After a while there was a change in the times, and even men who had been considered rich began to complain of the want of money. Twice or thrice Thompson remarked to me in conversation that he could not sell his houses and that his bank accommodations were curtailed in such a manner as to make his payments very inconvenient to him. In the course of a few months my house was finished and Ned, as he handed me the key, expressed a hope that I would find every thing to my satisfaction, with an emphasis that told how confident he was that such would be the case. Nor was this the only job he had on hand. Several of my friends, seeing how rapidly and well my work went on, had employed him in putting up buildings, several of them of the best description. In the meanwhile he had taken a snug house which he had furnished plainly and placed under the superintendence of his good old mother, who might now be seen in the evening seated at the door dressed very simply but neatly, watching for her son's return from his business. Nor was the family of his old master forgotten by our hero. Every now and then I saw his manly form at the door, and some how or other it seemed that Mary always returned from church in company with the widow and her son. After a time Hamilton's visits began to grow less frequent at Mr. T's. He had been introduced to a family of young ladies whose birth was, according to the world's opinion, superior to his own, but whose pecuniary circumstances were limited. The associations of this family were with what are called the best, that is to say, the most fashionable people, and there was scarcely an evening that did not see an agreeable circle assembled in their parlor. To Hamilton their attentions were very marked. He was rich, well educated and pleasant in his manners, and they seemed to think that the son of a wealthy retired tradesman would, after all, be no contemptible match. Hamilton did not however give up the pursuit of Mary without a second effort to obtain her hand, in which he met with the same success as in the first.

Every one knows how changeable business-matters have been for the last fifteen years, during which pressure has followed pressure in such quick succession that even the strongest in purse have been forced to yield to circumstances. Among this number was our old friend Thompson. The persons who had employed him felt the times as well as himself—economy was the order of the day with them—they no longer built houses and consequently his business declined every day. Nor was this all. He had purchased lots at high prices, and, after improving them, was obliged to sell at heavy sacrifices to meet his engagements, until at length he was no longer rich. Fortune on the other hand seemed to play into the hands of Williams, who was always fully occupied. He never ventured on speculations but executed promptly and faithfully the

work committed to his charge. Obliging and attentive, he made friends of all who employed him, added to which he was so fortunate as to get several lucrative jobs in the way of public buildings. With politics Ned had nothing to do, except so far as to cast his vote on election day, to do which he never failed. Already he began to be spoken of as one of the most thriving mechanics of the city, and his name was connected with several of the best charitable institutions, in which he took a leading part. Finding that Mr. T.'s business was not so great as it had been, and that the old gentleman was sometimes pressed for money, Ned called on him one day and offered his aid so far as might be compatible with his moderate means. Nor was this all—Thompson was saved several times from failure to meet his payments by the efficient help voluntarily extended to him by his former apprentice.

Finding himself doing well in the world, Ned now began to think seriously of taking a wife. With him there was but one woman in the world, beside his mother, and that woman was Mary Thompson whom he had loved when a boy and continued to love with all the ardor of a first attachment. He had, it is true, kept up his intimacy in the family of the Thompsons, but had never ventured to speak to the old gentleman on a subject which he feared might lead to an estrangement from a man whom he sincerely respected. To Mary he had never uttered a syllable about love, but there is a language between kindred hearts which never fails to be mutually understood. The young people had grown up together, and without being conscious of any other than ordinary feelings towards Edward, as one of her father's favorite apprentices, Mary had imperceptibly to herself, acquired a habit of admiring whatever he said or did. On his part Edward regarded his master's daughter as a being of superior excellence, and to serve her in any way was to him a source of exquisite pleasure. If Mary went out to spend the evening with any of her friends, Edward was sure to be in attendance and ready to go for her and wait upon her home. Never permitting himself to join with the other lads in their rude sports, and being usually in his room, he was always at hand to do a service, and such was the cheerful alacrity with which he performed offices of kindness that it almost appeared to be conferring on him a favor to let him indulge his desire to please. Among Mary's acquaintances Williams was distinguished by the appellation of "the handsome apprentice," and many a time had she to stand the ordeal of being bantered about having so faithful and agreeable an attendant. It is not strange that under such circumstances two young hearts of congenial temper should become assimilated to each other and bound together by the ties of mutual affection, without a consciousness on the part of the possessors that such a process was going on. Beside, there was nothing in the present case to put the parties on their guard. It was the most natural thing in the world that Edward, being in the house, should be sent by her father to bring his daughter home, and it was just as natural for her to feel satisfied with the attendant selected for her by parental fondness. Had Thompson reflected on the probable consequences of thus promoting a friendly intercourse between his daughter and Williams, he might have been led to anticipate a state of things not precisely in unison with the plans of ambition that his fancy had sketched out for his daughter. His mind was however prevented from anticipating any untoward result

by his vanity, which never suffered him to regard Williams in any other light than as his inferior, and he vainly imagined that the young heart of the rich carpenter's daughter could ever be induced to lower itself to the son of a poor apple-woman. In this I may perhaps be told he manifested great ignorance of human nature, and such may be the case, but the same mistake is made every day by the most shrewd calculating people, who forget that other persons besides themselves have feelings and affections, and that good qualities will claim due appreciation in spite of extraneous circumstances. In the present case it was not that Mary had formed any decided personal attachment for Williams, but she found that in drawing comparisons between him and other youths of his own rank in life, there was a something about "our Edward," as she called him, that gave him a decided superiority over all of them. So it was on the part of Williams, who beheld in Mary all that was beautiful and kind and affectionate, and, very naturally, transferred his admiration of these qualities to the individual in whom they were so happily blended. Had he asked himself the question, whether there was the slightest probability of his being an accepted lover of Mary Thompson, he would have been frightened at his own temerity in ever entertaining such an idea, and would have answered in the negative. Such however is poor human nature, that he indulged in a vague dream of hope that, by some freak of fortune, he might some day or other be put in possession of what he deemed the greatest of all earthly treasures. The human heart is a queer thing, and he that attempts to unravel its mysteries will find himself sadly at fault. In matters of love philosophy is folly, and he that expects to steer his bark through the ever changing quicksands of human affections by the chart of sober calculation, will find, when it is too late, that all his reckonings are worth nothing. So it was in the case of Edward and Mary. They loved each other as children without being aware of the nature or extent of the feeling, and at maturity they found themselves wedded in heart to each other, although neither knew the state of the other's affections.

One evening Williams had taken tea with the family of the Thompsons, and was sitting in conversation with the old gentleman when the clock struck ten. Mary and her mother had already left the room and Thompson had been recounting some of his many losses. It was evident that reverses had in a measure lowered the tone of his feelings and prepared him to receive proposals in regard to his daughter that he would not have listened to, a year or two previously. Ned found the task somewhat difficult, but fearing that so good an opportunity might not offer itself again, he resolved to make the attempt at all hazards. "Mr. Thompson," said he, "you have known me for many years, and I think I may add, you have never known me guilty of an unworthy action. Of the humbleness of my birth and the destitution in which your kindness found my mother and self I need scarcely remind you, nor need I tell you that I am now a thriving mechanic with plenty to do and enjoying, as far as I know, the confidence of the community." Here he hesitated a little and his companion remarked that ever since he had known him he had been the same well-principled person, and that he was most happy to feel assured that no young man in the community stood higher in public esteem. "In a word Edward," continued he, "I have great cause to be proud of

you, and whatever may befall me and mine it will always be a source of great pleasure to have been the instrument of forming so good a mechanic, and I may add so excellent a man." "I am heartily glad to hear you say so," said Ned, "and I now wish to make to you a proposition." "Let me hear it Edward," rejoined Mr. T., "and if I can accede to it I certainly will, and feel flattered that you treat me so frankly." "Your daughter Mary;" said Williams, looking round the room stealthily as if afraid of being overheard, "has ever since I knew what it was to feel, been the object of my fondest and most devoted affection, and if I have your permission I will endeavor, perhaps in vain, to entitle myself to the name of your son. You must not say—no—you have been a father to me when I had none other, and it will be the object of my life to make myself worthy of the name of your son-in-law." "Mary has been a most dutiful child to me Edward," said Thompson, "and she is lovely as well as good—all I have on earth is as nothing compared with her, and I am free to confess that in times gone by I had hoped to see her married in a sphere of life superior to my own. In this I believe I have been wrong. Have you ever mentioned the subject to her?" "Never, Sir, on the honor of a man," said Ned, "you will remember what Mr. ——— said to you on the subject—it was at my solicitation that he did so, and, having learned from him what were your views, I should have thought myself unworthy of your friendship had I breathed a word of love to your daughter." "Edward you are indeed a noble fellow," said Thompson, his voice quivering with emotion, "and deserve the dear girl if you can get her.—If you can, do so,—you not only have my full consent but I say from my heart, God speed you! for I know you will make her happy." Ned's feelings cannot be described, at least I shall not venture to attempt a description. The great obstacle to his happiness, as he thought, was overcome, and Hope whispered to him that all would be well. I very much fear that my friend's sleep that night was not as sound as it had sometimes been; at all events, on the following day I saw him at Thompson's door very soon after breakfast. On being admitted he was shewn into the parlor, where in due time Mary made her appearance, evidently not unprepared for the meeting. She advanced towards him, her face covered with blushes and her voice trembling from suppressed emotion, and, holding out her hand to him, said with a smile, "Edward, father has told me all.—We have known each other too long and too well to have any want of confidence or candor between us.—He has expressed his wishes on the subject and you know it would not be dutiful in me to oppose him.—You are the only man I ever would have married, and I only hope that I may be enabled to be as good a wife as you deserve." A kiss confirmed the contract thus ingenuously made, and folding her in his arms Williams was perfectly happy.

It may well be supposed that much time was not permitted to elapse before the marriage took place. In view of the change in his condition Williams had taken a house moderate in its dimensions, but sufficiently large to accommodate himself and wife and his mother, for whom apartments were fitted up in the plainest but most comfortable style: He continued to pursue the even tenor of his way loved and respected by all who knew him, and devoting himself to the happiness of his beloved Mary. When I last heard of him, he was surrounded by a family of healthy

children who formed the object of their grandmother's unceasing care. He had already become moderately rich, and was looked upon by all who knew him as a model of industry, enterprize and integrity, and an admirable illustration of the fruits of good morals under the guidance of practical sound sense. Hamilton married one of the ladies whose attentions had withdrawn him from the unsuccessful pursuit of Mary, and he continues to be a good-natured dangler on the outskirts of fashionable life, treated with indifference by the wife whose extravagance is supported by his purse.

MUSINGS

DURING A SERANADE AT MIDNIGHT.

BY BRO. G. W. HAGERS, OF BALTIMORE.

'Twas night in Spring's exalting time,
And the joyous stars were shining;
And the silvery moon in state sublime,
Career'd Heaven's azure lining!
A cloudless scene that lovely night,
The vaulted arch presented;
And 'neath a flood of mellow light
The world reposed contented.

Earth's myriad tribes, had nigh forgot
Their cares in dreamy slumbers,
The moon-lit sky they heeded not;
Nor all the starry numbers.
The little birds had all, (save one)
Retreated from their bowers;
The honey Bee her task had done,
And fled the nectar'd flowers!

And I heard arising scarce a sound,
As I sat with thought communing;
But my restless muse, with chords unbound
To poesy was tuning!
And whilst in sad and plaintive song,
She sigh'd her mournful feeling;
Upon soft zephyrs borne along,
Sweet melody came stealing:

And soon beneath the sweet control,
My spell-bound spirit yielded;

And all the feelings of my soul,
Were by its magic wielded !
Oh ! in that holy, "stilly night,"
Those precious strains did mind me
Of many an hour of pure delight,
Which have fore'er resigned me !

My heart went back, time's stream along,
To childhood in its glory ;
And lingered fondly all among,
The scenes of boyhood's story !
And many a sigh o'er loved ones gone,
And cords forever riven ;
O'er cherished forms from earth withdrawn,
Went rolling up to Heaven !

Into this stricken heart of mine,
By sorrow's floods dejected,
A glorious ray of hope divine,
Now joyously reflected !
It pointed out to fancy's view,
An hour for kindred meetings ;
A time, when loved ones should renew,
In Heaven their holy greetings !

END AND AIM OF ODD-FELLOWSHIP.

THE end and aim of Odd-Fellowship is to elevate the moral standard in the public mind, to sweeten the cup of life, to ease the bed of death, to make the bad good and to make the good better. The great and heaven-born principles, "Friendship, Love and Truth," must be held inviolable, or no positive happiness in this world can ever be found.

The history of the world bears testimony that man has ever been striving for positive happiness, and we all feel that nothing short of this can fully satisfy the human mind. It also proves that by some strange perversion of his faculties, or by a fallacy of the senses, he has more generally overlooked the positive and laid hold of the negative.

It will be our purpose in what we have to say in this article, to draw a line of distinction between positive and negative happiness. We deem this the more useful as common observation shows that there is some great and general mistake somewhere. While the civilized world is advancing rapidly in the arts and sciences, and while general intelligence appears to be shedding its golden rays of light on the dark and mystic laws of nature, thereby developing the abilities of the physical world, opening the intellect and refining the taste, there is a death-like apathy in the moral world that almost palsies the heart of the true philanthropist, and leads many reflecting minds to deny the immortality of the soul.—

The Supreme Ruler of the universe is the author of all that is in itself good and all that is in itself true, yet man is so constituted that he may be a partaker of that which is good and true, or he may by virtue of a power given him pervert the good and falsify the true. Thus we say God is the positive and man is the negative, or God is the agent and man is the re-agent, and just so far as man is the willing receptacle of the positive so far he may and will enjoy positive happiness. But on the other hand, so far as he acts from his own proper self, or as an independent being, the most that he can enjoy is negative happiness.

Presuming that every individual at some period of his life has been made conscious of the presence of positive happiness, or in other words, that he has experienced pleasure unalloyed with pain, and at other times his very enjoyments have been attended with pain, or a dread of consequences, we shall assume the position that our own consciousness is the best possible evidence that can be adduced in support of truth.

Our first position then is, that no positive happiness can be enjoyed without the presence of innocence or conscious integrity. To illustrate—the man that thinks there is positive happiness to be enjoyed in the possession of a princely fortune, however it may have been acquired, is much deceived, for the laws of the moral world are as constant and as certain as the laws of the physical world, if he has in acquiring it resorted to the least degree of unfairness or deceit, or in any way parted with the least degree of integrity, he has not received it from the fountain of all that is good and true, and his cup of bliss will be contaminated by moral pollution, and his own consciousness will prevent his enjoyment of any thing more than negative happiness.

Again, take the man of distinction or political man—if he has made an effort to cover his own deformity and make that of his opponent's visible, or in other words, if he has attained his elevation on other grounds than that of real merit, he has not drawn from the pure fountain of goodness, and from the nature of things his office or distinction can yield him no positive happiness. Whatever may be or has been said of the dazzling splendor with which some men have been enabled to surround themselves, or of which they have made themselves the centre and thereby received the applause of the multitude, if their lonely hours could speak, or their individual consciousness be allowed to utter its voice, they would more generally tell a tale of discontent, or speak of the shadow of happiness without its substance. Thus in the midst of their long-sought and hard-earned attainments they would exclaim, "all is vanity and vexation of spirit!" It is an old adage that "the present generation improves by the follies of the past." This may be true enough in the scientific and intellectual world, but we are yet to be convinced of its truth in the moral world. The reason is obvious—the material world is full of shadows and appearances, which not only dazzle the eye and attract the heart, but which from their very nature are calculated to open the polluted fountain of self-love, which however abundant its waters they possess no capacity to satisfy the thirst of the human mind. Some will say, how are we to get along in this world of appearances if we do not make every effort to keep up appearances? To such we would say, external appearances are well enough when they are supported by truth, or when their ultimate end is the cultivation of our moral nature. The least departure from sim-

ple truth deprives appearances of their power to give permanent satisfaction. The artificial state of society as it exists at the present day is, if we mistake not supported to a very great degree by one kind or other of deception. Some resort to exaggeration and think themselves very wise, others exert their ingenuity to fabricate a plausible story; this they call shrewdness, or a true mark of genius, and it cannot be doubted that it is an evil genius. Others again will tell a few simple truths in order that they may the more easily cover a lie, the colour of which they care for less than they do the colour of the dress they wear; this they call the tricks of trade and labour hard to satisfy themselves that it is all right. In this manner the truth is made to serve a negative power, and who does not see that such a state of things must necessarily sour the cup of life and make men discontented. It is an old proverb "that a contented mind is a continual feast." This we doubt not—but by the word contented we do not understand a state of apathy, but a state of activity, one in which all our powers are called forth in search of truth, and the constant practice of that which we know to be good. If colour was the standard of quality an ounce of brass would be worth as much as an ounce of gold. If appearances were the true standard of happiness this world to many would be quite a paradise, but our own consciousness tells us that it is not so. We think we have sufficiently shown that appearances in themselves are utterly incapable of producing any thing more than negative happiness.

We are all conscious that there is within us intellectual power, moral sentiments, and animal propensities, and the most simple minds have not failed to notice that there is within contending elements which produce strong anxieties and doubtful consequences. This we shall endeavour in a brief manner to trace to its fountain, and in some degree at least remove the mystic veil that has so long made the mind of man the greatest anomaly in nature.

The chemist by a knowledge of chemical agents and the aid of electric-fluid, is enabled to analyze all the various and beautiful productions of the material world, and thereby show their constitution and inherent properties and uses. So the phrenologist, if he is master of his science may analyze the human mind however anomalous may be its appearance and by ascertaining its simple elements, its constitution and inherent properties and uses may be known. It is only by a knowledge of simples that we can obtain a more enlightened and correct view of generals. He that is not acquainted with the particulars of a thing, in reality knows but little about it. Man is a recipient and all that he receives is governed by fixed and immutable laws—the degree of intellectual ability must always determine our capacity to be either good or bad, hence we see the advantage that may be derived from intellectual improvement, but intelligence is not positive happiness for it is not unfrequent that we see the most intelligent the most discontented. All knowledge in order that it may produce positive happiness must be received by the intellect into the moral sentiments, and by the moral sentiments into the animal propensities, thus giving to the moral sentiments the supremacy in our every action, and just in proportion as this order is reversed just in that proportion we shall be discontented or only negatively happy. The Author of our being can bestow on us no fixed or positive happiness unless we are in the constant

habit of well-doing. We therefore say, that if the moral sentiments were exercised in their legitimate sphere of action, the moral world would keep pace with the intellectual world. Perhaps some will say, how is this to be accomplished? We answer, let us all strive to be particularly honest and do what we know to be good. To be generally so is not enough—the least departure from simple truth will produce discontent while many will ruin our moral nature, and in defiance of all our intellectual acquirements will render the memory a store-house of misery.

The institution of Odd-Fellowship is in harmony with the constitution of the human mind—the permanent prosperity of the Order is based on the cultivation of the moral sentiments, and any place where the principles of the Order cannot be carried into active life is a moral *Sodom*—it matters not what men profess, it is what they do that makes them men or monsters. May the sacred principles of the Independent Order of Odd-Fellows be communicated to every mind, and may their hallowed influences be felt by every heart.

We will make but one remark more and then leave the reader to make such application of the above as he may feel conscious will produce the highest degree of happiness. It is generally admitted that man is a free moral agent, but it is not generally known in what this free agency consists. We all feel conscious of our ability to elevate our reason above our affections, and thereby control them, if we have not this power we are not free agents in any sense of the word. However reason may have been perverted, with this view of the subject we say that it is the highest boon that the Creator could bestow on the creature, and that its exercise on the moral sentiments and from the moral sentiments on the animal propensities, is the only legitimate source from which we can obtain a contented mind or positive happiness.

E. P.

Savannah, Ga. 1842.

MORAL INFLUENCE OF ODD-FELLOWSHIP.

THERE are those who knowing little of the real character of our Order suppose that from the fact of our lodge meetings being held at night, its moral influences are bad. Those who visit our meetings are fully aware that such an opinion has no foundation in truth, and for their sake we need not say a word in its refutation. But for others we will give it a passing notice. It should be known in the outset, that our laws positively forbid the entrance of any man within the pale of the Order who does not maintain a good moral character. Upon that point, there must be a thorough examination, and the lodge must be satisfied entirely of the moral worth of a man before he can be admitted. Such are the positive fundamental laws of the institution. It is conceded that there may be instances in which there is too much laxity in the administration of those laws, and still other instances of deception in cases where they are faithfully administered. We cannot know the hearts of others, and for this reason

the immoral man may escape a rejection, and come in amongst us because his character is not known at the time. But after all, the fault is not with the institution. It places good morals as an indispensable requisite to its fellowship; it proclaims its respect for virtue by laying down its laws positive and clear, that none shall enter without it, and thus does all that can be done by the laws of any society to preserve its morals unsullied and pure.

But morality is not only required by our laws as a condition of admission, it is also constantly taught to the initiated in serious lectures, solemn charges and imposing ceremonies. The man who for the first time enters a lodge will be met at the threshold with serious and impressive lessons of morality, and those lessons will be repeated, and constantly urged upon his attention, at every succeeding step as he advances through the different degrees and departments of the Order. Hence we say, that with the authority of our positive laws, the influence of our lectures and charges, the promptings of our forms and ceremonies, and the watchfulness of members over one another, all teaching the purest morality, it is not the fault of the institution if it does not improve the morals of every man who comes within its walls. Confident we are, that if in any instance it fails of making a man better, it will not make him worse.

But we are disposed to look at this matter in another light. The influence it is calculated to exert upon the young members is worthy of passing notice. Those who are engaged in the active business of life need some source of relaxation, and the young seek amusement, impelled by the very cravings of our nature. It is perhaps a fault in our social system, that we have too much overlooked this law of humanity, and have consequently neglected to provide the means of rational and innocent amusement, so necessary to the cheerfulness and morals of society. It may be a new doctrine to some, but we most fully believe that every thing calculated to make man really contented and happy, is at the same time calculated to improve his morals; for men do not commit crimes when they are in a contented and happy state of mind. Prompted by real or imaginary wants, or impelled by the pains of present misery men seek relief in crime. Now, in this country we frown too much upon amusements, and neglecting to provide such as are rational thousands of young men are driven to the gaming-table or the dens of depravity which abound in our cities, to seek there for amusement, or the means of whiling away a vacant hour. Our institution furnishes a desideratum in this respect. Let the young man become a member of our Order. Let him visit his lodge-room. He meets there with those, and those only who are bound to do him good. He finds no temptations to evil there. He sees no strong drink, no gambling or profanity, no political wranglings, nor enticements to vice in any form. He hears no word uttered that is contrary to sound morality. The order and system with which business is transacted will make him familiar with the proceedings of deliberative assemblies. The novelty of our emblems and imposing forms will attract his attention, and if he be serious and thoughtful, the solemnity of our lectures and charges will impress his mind with a sense of duty and teach him lessons of the purest morality. Thus he will become attached to the lodge and its members, and when the evening arrives he will repair to the hall, to spend his time in communion with brethren, rather than in the public house or

the place where temptations abound. And then the very business of the lodge is calculated to exert a favorable influence upon the cause of morality, by calling out the better feelings of the heart. Scarcely will a meeting pass when there will not come up the case of the sick, who are to be watched over and relieved, or of the widow and the orphan, who are to be aided. Thus kind sympathies are enlisted, and the relief of human suffering becomes a habit and a pleasure, and the man retires with a warmer heart, feeling in his inmost soul the truth of the words of the Great teacher who says, "It is more blessed to give than to receive." In whatever aspect therefore, we view the institution, it appears to us calculated to exert some salutary influence. We claim not for it, the sanctifying power of divine truth—but we do claim, that its influence is favorable to the cause of pure and genuine morality, and for this among other reasons, it has claims upon the confidence of the public.

I. D. W.

New York.

O D E .

BY DR. JAMES G. PERCIVAL.*

AIR—*Brave old Oak.*

ODD-FELLOWS we are, in this cold iron world,
 For our hearts glow with charity bright;
 Odd-Fellows indeed, for to help those in need
 Is our first and our chiefest delight.
 The mourner we comfort, the sick we attend,
 We lift up the poor and down trod;
 Every brother shall find, in his brother, a friend,
 And isn't that, too, very odd?

CHORUS.

Then a health to Odd-Fellows! long life to Odd-Fellows!
 Our Order forever shall stand:
 A health to Odd-Fellows! long life to Odd-Fellows!
 Give's a clasp of a brotherly hand!

The Odd-Fellow watches the bed of his friend,
 When he lingers in sickness and pain,
 Nor ever is weary his pillow to tend,
 Till health shall renew him again.
 But if in the cold grave his friend shall be laid,
 He visits the children of sorrow;

*Written for the Celebration of the Third Anniversary of the I. O. O. F. of Connecticut, and Sung by Bro. J. H. Phœbus, on leaving the table.

By the Odd-Fellow's kindness, the orphan is made
To forget the dark fears of to-morrow.
Then a health, &c.

Then just for a moment look into our school,
Where the little Odd-Fellows are learning;
You must be *more than odd*, if you then can keep cool,
When each Odd-Fellow's bosom is yearning :
We are all of us *odd enough* then to allow,
That the sight can extract from us tears ;
Indeed it is *odd*, and we cannot tell how,
But that sight, though it saddens us, cheers.
Then a health, &c.

We can say when *three* of us together are met,
We are *odd*, and yet we *three* agree ;
And when *two* by *two* we together are set,
Though *even*, *Odd-Fellows* are we.
Then let us rejoice in the name of Odd-Fellow !
We can't find a worthier name ;
Whenever 'tis spoken, the hard heart grows mellow,
And charity lights up her flame.

CHORUS.

Then a health to Odd-Fellows ! long life to Odd-Fellows !
Our Order forever shall stand :
A health to Odd-Fellows ! long life to Odd-Fellows !
Gie's a *clasp* of a *brotherly hand* !

EDITOR'S TABLE.

WINTER has been, most inaptly, called the old age of the year and with this month will terminate the annual round designated as 1842 of the Christian era. On looking back on the term which is about to expire we are taught a lesson of wisdom and should gather from it a moral which, if properly improved, may be of great service to us in time that is to come. It is not only that a given portion of our existence has passed away and that we are thus brought nearer to the period when life with all its hopes and fears, its pleasures and excitements, must end, but it is that as intelligent beings we have had additional cause to observe and lament the uncertainty of all that is connected with this state of being. If we reflect we shall find that many of our fondest aspirations and best founded expectations have terminated in disappointment, whilst circumstances entirely beyond our controul have arisen, by which the whole character of our destinies have been changed.

At this time last year most of us were forming plans to be ripened and matured by the course of events and we then believed that we should be enabled to bring these plans to an end in the manner our hopes dictated. Has such been the case or have not our schemes, marked out with all the discretion and forethought of which we were capable, ended, in by far the greater number of instances, in total failures?

How many merchants who, in the midst of difficulties and distresses, looked forward to the opening of trade and consequent circulation of money for relief, have found by their sad experience, that the season on which they relied, has brought with it disappointment and encreased embarrassment? How many farmers who depended on the crops which were to be ripened at harvest time, for the means of paying their debts and furnishing comfort to their families, have found all their expectations crushed by some untoward turn in the season or the unexampled depression in the price of produce? Such however is the necessary cause of human events, and humiliating as it may be to our self-esteem to find that our strength and wisdom is weakness and folly, we must continue to live on, the victims of circumstance. Nor should we suffer a state of things so well calculated at first sight to paralyze effort and put a stop to enterprize, to weigh it down or prevent honest and manly exertion in future. It is true that we may not be able to controul events but we may nevertheless hereafter be gainers instead of losers by the course which they may take.

Indeed it would seem to be the purpose of an all-wise Creator to disappoint human effort in order that the exertion, which after all is the only true source of happiness here, should be continued throughout life instead of being confined to a year or two. Were we to be successful in all we undertake such is the selfishness of our nature that so soon as our individual wants are supplied, so soon would the stimulus to action from which society at large is to derive benefit, be taken away. One thing should always be borne in mind which is, that whatever may be the result of well directed effort to us personally, whether it end in the gratification or disappointment of our wishes, it must uniformly produce beneficial consequences to the great human family of which we are members. Man was never made for himself alone nor was it ever intended by an all-wise Creator that his talents and his strength should be confined to the pitiful object of satisfying his own personal desires alone. The failure of one individual constitutes the ground of success for another and the very uncertainty as to who shall reap the reward, whilst it keeps all equally intent on the end proposed and thus contributes to the general happiness, is the very best incentive to renewed exertion, in the event of present disappointment, to any one individual.

It will be remembered that not many years ago, owing to peculiar circumstances, the scarcity of bread-stuffs in the country was such as to induce large importations of wheat from abroad. It will also be recollected that at the period referred to, it was thought extremely hard that we should be obliged to pay the people of other countries for the descriptions of grain which we had been in the habit of exporting, and yet the very temporary scarcity of which we complained was the means of relieving perhaps the wants of millions of our fellow-beings whose sum of comforts is ordinarily very small when compared with our own. Thus it may be observed what appeared evil to us was made the source of benefit to others of the human family whose claim upon the kindness of Providence was as strong as our own. These reflexions have been suggested by the period of the year in the round of time, which is now before us. We are now on the eve of a closing year and although time may have brought to us many cares and disappointments, it must be confessed that it has also presented to us many comforts and gratifications. We have no longer the glowing freshness of spring, nor the rich fullness of summer, nor the matured products of autumn, but we have numberless home-bred enjoyments that more than compensate us for the change. Instead of the gratifications attendant on the warmer seasons we have the pleasures of the social circle and the renovation of physical power, produced by the bracing influences of the northern blast. We no longer, it is true, see the outspread landscape decked in all the varieties of nature, but in their place we behold the hills stripped of their vestments and clad in the "sere and yellow leaf." No longer is the husbandman abroad in the field and no more does the herd browse upon the rich pasture; the forests are bare and the wild winds whistle the dirge of the departing year. Yet there are enjoyments, quiet heartfelt enjoyments, that cluster round the domestic hearth and light up the soul with their gladness. They spring from the great fount of feeling and cement together those who in the days of out-of-door toil have in a measure been estranged from each other. Beneath their soothing influence human nature is softened down and adapted to receive the impress-

es of high moral sense. It would indeed seem that the Great Power above only strips the fields of their verdure and the woods of their pleasantness that the members of the human family may be more closely drawn together and united by stronger bonds of amity and good feeling. Winter then has its wise purposes and instead of regarding it as a season of privation and want, we should behold in it the jubilee of kind sentiments and reciprocation of social affections.

CATHOLICISM VERSUS ODD-FELLOWSHIP.

WE have thought it our duty, under existing circumstances, to call the attention of our fraternity to a recent developement, in the city of New York, in which the interests of our Order are somewhat nearly concerned. The principles of Odd-Fellowship, prohibiting every thing of a sectarian character, and looking with an equal eye upon the votary of every creed, we had hoped that we might be left to pursue the "even tenor of our way," unmolested by the spirit of intolerance in any form. But facts have come to our knowledge which nearly affect our institution, and are necessary to be known. Our readers however need be under no apprehensions, that we shall be involved in a religious controversy, our only object is to state facts which ought to be known, and to do so with as little comment as possible. Bishop Hughes, the Right Reverend Prelate of the Roman Catholic Church in New York, in a recent pastoral letter addressed to the flock under his care, has distinctly laid down the position, that no member in the communion of that church can, consistently with its principles, be at the same time, a member of any secret society, and that full absolution could not be expected by such members without a renunciation of said society. This was at first generally regarded as a blow direct, aimed at the institution of Odd-Fellowship, as that institution is rapidly advancing in that city. More recent developements clearly show that the opinion is well founded. Soon after the appearance of the above epistle from the Right Rev. Bishop, the "Journal of Commerce" took the subject up and belabored the Bishop soundly, for the bigotry and exclusiveness of his church, in attacking so respectable, charitable and benevolent an institution as Odd-Fellowship. It is proper to remark in passing, that this Journal of Commerce is the same paper in whose columns there appeared, about eight or ten months since, several articles against Odd-Fellowship, in one instance, if we mistake not, directly affirming that no christian could consistently be an Odd-Fellow. Why the Journal of Commerce should censure so severely Bishop Hughes, for practising principles so recently put forth in its own columns does not clearly appear.— But be this as it may, Bishop Hughes has replied to the Journal, and in his reply asserts that he had no *particular* or *exclusive* reference to the Odd-Fellows' Society. His object was to propagate among his flock a *general* and clearly defined principle of his church, applicable not alone to Odd-Fellows, but to all secret societies. From this it would seem, that although the Bishop had no *particular* reference to Odd-Fellowship, yet that institution is embraced in the operation of this general principle of his church. It may therefore be regarded as settled by high authority, that no member of the Catholic church can without a violation of the princi-

ples of his religion become and remain an Odd-Fellow. This principle places our institution in a somewhat singular position in view of its own character and action. There are already many worthy members of our fraternity who are attached to the Catholic Church, and applications for membership from such are by no means unfrequent. What are we to do in such cases? is a grave question. Shall we receive a man and impose upon him an obligation, knowing at the same time that he acknowledges allegiance to a church, which will require him to violate that obligation or peril his soul? Again, can we refuse to admit such an one, without a direct and palpable violation of one of our first principles, which disclaims all sectarian preferences, and opens its doors alike to every sectarian creed? These are questions of serious import, and we have thought that their importance called upon us to lay before our readers the facts from which they proceed. For our own part we think it best to err, if at all, on the side of charity, if it can be done without a sacrifice of principle. It is better to suffer than to do wrong, and if it must come to this, it will be better to hold inviolate the great principle of universal toleration, the glory of our Order, and risk the consequences, than to violate that principle by an interdict of communion with any sect. The letter of Bishop Hughes has produced some little excitement among our brethren in New York. We advise to calmness and forbearance, for it may be that a better acquaintance with the nature and practical operations of our institution will satisfy the Bishop and his people, that our's is not a secret institution, in that obnoxious sense in which it seems to be viewed at present. At all events distinctions of sects cannot be known amongst us, without a radical change in the first principles of our organization, and the idea of such a change should not be indulged unless the necessity should be absolute and imperious.

Encampments.—Originally this department of the Order was an integral part of a Grand Lodge, in the body of which the degrees were conferred. This connexion being found wholly incongruous a separate and distinct organization of the Patriarchal Order took place by instituting Encampments under charters from State Grand Lodges. Finally each State Grand Lodge, under whose authority Encampments had been thus constituted, surrendered from time to time all jurisdiction over the Patriarchal Order and by formal transfer restored exclusive power over them to the Grand Lodge of the United States. The Grand Lodge of the United States thus possessed of absolute authority in the premises has provided by law for the formation of State Grand Encampments as distinct communities, in which when legally constituted she has vested all jurisdiction within their respective Territorial limits. In the absence of State Grand Encampments, Subordinate Encampments may be formed under warrant only from the Grand Lodge of the United States, and when instituted are under the jurisdiction of that body alone.

Our Book.—The present number concludes the first volume of the "Covenant and Official Magazine," and whilst we have the most abundant cause to congratulate ourselves that our labours have not been unprofitable to the Order we are constrained to say, that the great effort of the

Grand Lodge of the United States to sustain the work has not been met in all parts of the jurisdiction in a corresponding spirit. We can venture the assertion, that no evidence of dissatisfaction at the manner in which our duties have been performed have reached our ears, and we have great pleasure in saying that very generally we have received the commendation of our brethren and of the public press. May we not then confidently hope that with the dying year all prejudices, if any, which may have operated against the spread of the Covenant will be consigned to oblivion and that our subscription list will be largely augmented in the year upon which we are about to enter. A title page and copious index for the entire volume accompanies this number.

"The Independent Odd-Fellow."—We receive this periodical, but not very punctually.—We are glad to see that it breathes a better tone towards the "Official."—It has said many hard things of us which we have regretted to see in print, and we are therefore the more gratified that if finding it has in relation to us, "hastily committed errors," it has, if not "hastily," ultimately, manifested a disposition to repair them. We sincerely appreciate the commendatory notice taken of our labours in the cause of Odd-Fellowship at home and abroad by our cotemporary and most cordially reciprocate the fraternal spirit which pervades the October number of this work. On the subject of Encampment Representation in the Grand Lodge of the United States our opinion remains unchanged; we differed with many of our best brethren on that exciting subject, and were constrained to lend our voice and vote against it.—It has however been fairly adopted and we suggest to our brother of Richmond, the reasonableness of giving the experiment a fair trial ere the cry of "repeal" be raised.

English Mission.—We are gratified to acknowledge the receipt of \$95 for this object from the Grand Secretary of Pennsylvania, and will if informed on the subject announce the names of the subscribing lodges in our next. We have the more pleasure in making this annunciation from the fact that Pennsylvania was against the mission and refused to aid it by any subscription. Now that it has been made and the conduct of the delegates has met her unqualified approbation, she has unasked nobly come up to the relief of the Grand Lodge of the United States.

We have also the pleasure to acknowledge the receipt of \$25 from G. Secretary Guild of Massachusetts as a further subscription from that State to the above object—at the same time we take occasion to inform him that the subscription of Massachusetts Lodge, No. 1, has also been regularly paid to the Grand Treasurer during our absence in England by brother Wildey.

CRITICISMS.—We are indebted to a friend for a copy of the last number of the Covenant critically revised. We beg to note the criticisms with some few remarks—the inaccuracies marked are represented to be in orthography and punctuation. First, orthography—these are corrected as occurring in the word *Movable*, *Honour*, *Endeavour*, and all words of the latter class.—Now without taking any offence at fair criticism, inge-

nuously dealt out, we take leave to set-off the following authority against the critical acumen of our brother:—

Movable—(some write this word *moveable*, and its derivatives *moveableness*, *moveably*; but the *e* is now usually omitted, TODD.) Johnson and Walker's English Dictionary—Boston edition. Cottons & Barnard, 1834.

Honour—(*Honor*, old French and Latin.) *Endeavour*—same authority—and all words of the like class will be found spelled with the *u* by not only this authority, but by the best English writers.

Of Punctuation.—We do not hold ourselves accountable for errors of punctuation, if any, in the articles of regular contributors—in our own writings we are prepared to defend our pointing at all times.

Errors in the division of words at the end of lines will occur, as printers often disregard copy, if the division of syllables interfere with their convenience as to space—our printer, however, informs us that the corrections of the brother are against acknowledged authority, in the fact that the consonant should be retained with the preceding vowel unless it would destroy the correct pronunciation of the word. We are indebted to our brother for the correction of one or two glaring oversights.

Remittances to the Grand Lodge of the United States.—We have heretofore always acknowledged by mail the receipt of money transmitted to this office; hereafter in obedience to a resolution of the last session of the R. W. Grand Lodge of the United States, that practice will be discontinued, and the acknowledgement will be made in the "Covenant," beginning with January, 1843.

Great Funeral Procession of the Independent Order of Odd-Fellows.—It is seldom that the citizens of New York have witnessed a more imposing funeral procession than that which followed to its last resting place yesterday, the remains of the late GEORGE CHATILLON. The deceased possessed many virtues and qualities—both in public and private to command the friendship and esteem of a very numerous portion of his fellow-citizens. He was a prominent member of the Grand Lodge of the State of New York; Past Grand Treasurer of the same; one of the founders of Germania Lodge, No. 13, and First Lieutenant of the Jefferson Grenadiers. These circumstances, together with his private worth, called out a host of followers, scarcely seen on any similar occasion. The deceased, we understand, died at Pittsburgh, was there interred, but from the anxiety of his wife and family, and the manifestations of his numerous brethren among the Odd-Fellows, his remains were disinterred, and brought on to this city to be here deposited until the last trump shall summons the whole family of man before the judgment bar.

Of the beauty, order, and general aspect of the procession, we cannot speak in too high terms. The regalia and emblems were beautiful—some of them exquisitely so. It would be invidious to particularize, where all looked so well—it is sufficient to observe that, every effort seemed to have been put forth to give to this ceremony the imposing and becoming features so befitting the occasion, and so well merited by the many virtues of the deceased.

At half past two the head of the procession reached the residence of the deceased in William street, near Frankfort. The coffin being placed in the hearse, the procession moved to the place of interment in the following order:—

The whole of the procession, including the military and friends of the deceased not belonging to the Order, comprised, we should judge, at least 4000 persons. The route taken was through Chambers' street to Broadway—up Broadway to Canal—down Canal to Hudson—up Hudson to Carmine—up Carmine to the Lutheran burial ground, adjoining St. John's burial ground. Here the junior lodges, which had marched first—it being a rule for the young lodges to take the precedence—opened their ranks, when the order of the procession became reversed—the mourners, hearse, Grand Lodge, &c. advancing between the files into the burial ground, until it became filled. The funeral service was then read by a member of the Order—the coffin was lowered to its last receptacle—three volleys were fired, when the whole, in the greatest order, withdrew and dismissed.—*N. Y. Morn. Chron.*

Funeral of GEORGE CHATILLON.—Since the breaking out of the fanatical, but too successful, roundhead war against the brotherhood of Freemasonry, some fifteen years since, we have not witnessed a funeral pageant at once so impressive, splendid and solemn, as was that which yesterday did the last honors, civic and military, to the mortal remains of Mr. George Chatillon, P. G. Treasurer of the R. W. Grand Lodge of Odd-Fellows. The line of Odd-Fellows of the lodges of this city and Brooklyn, in the procession, extended from Niblo's to Chambers' street, in close order, six abreast, and must have included nearly if not quite five thousand persons. This vast body of our most respectable citizens, dressed in all the insignia of their Order, their line thickly interspersed with elegant banners and other paraphernalia of the society deeply muffled in crape, and moving slowly to the solemn music of the funeral dirge as it swelled forth from the instruments of several of our finest bands; the regiments of military that followed, marching in reversed order, and with weeded arms, forming an escort to the solemn hearse and its sacred burden—the line of citizens in carriages and on foot, who closed this splendid but most impressive procession;—all this formed a continuous solemn pageant over two miles in length, which no spectator could witness without feeling an irresistible respect for the virtue which can command such demonstrations of honor and regard from so many thousands of our best citizens, and a sincere desire to emulate that public usefulness and that moral worth, to the possession of which by their deceased fellow, this living mass of citizens were making their last and public testimony.—*N. Y. Sun.*

To our Correspondents.—We have been obliged to exclude all correspondence from this number, but hope to be able in our next to find room for all of interest now on hand. The excellent article on "Early Marriages," by F. H. Davidge, Esq. and the beautiful lines on the "Truant Child," by our fair correspondent Louise in our next.

To Subscribers and Post Masters.—We have to request that Subscribers and Post Masters who may have occasion to communicate with the Covenant on the subject of its receipt and delivery at Post Offices, to correspond with the agent *directly* and not as heretofore with the Editor.





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